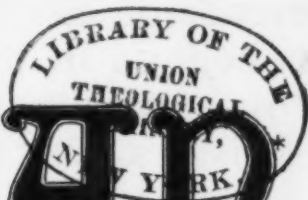


THE CHRISTIAN CENTURY



Vol. XXXII

April 29, 1915

Number 17

The Disciple Mind

Editorial

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MAY 3 - 1915

CHICAGO

HELP US WIPE OUT OUR DEBT!

Friends of *The Christian Century*—you Disciples of Christ who believe in the constructive ideals of Christian unity and of the spiritual life to which this newspaper is consecrated—this is a very frank statement and direct appeal to *you*!

The Christian Century exists—has existed for the past seven years—in virtue of an unremitting financial struggle. The sacrifices that have gone into this journal seem, to those who have shared in them, to sanctify the very ink and paper that carry its messages week after week. These sacrifices are beginning to be shared by an increasing circle of friends, men and women who believe that the unique service now being rendered by this paper makes it a deserving object of their philanthropic support.

By means of their gifts the indebtedness against us has been reduced during the past six months from \$14,611.50 to \$8,178.41.

On Oct. 1	the indebtedness was	\$14,611.50
“ Nov. 1	“ “ “	14,518.21
“ Dec. 1	“ “ “	14,358.39
“ Jan. 1	“ “ “	13,961.80
“ Feb. 1	“ “ “	9,254.20
“ Mar. 1	“ “ “	8,360.77
“ Apr. 1	“ “ “	8,178.41

We have received gifts of many amounts---ranging from \$5 to \$1000 and over. It is a fine record and we are deeply grateful for the fellowship of all those who have shared in it.

But our work is crippled by the unpaid portion of the debt!

It embarrasses us each week. It keeps the “Century” constantly at a great disadvantage. Any business man who ever struggled with a debt knows by his own experience how our efforts at constructive policies are handicapped.

Ours is not a new debt. It represents obligations created more than three and four years ago.

Friends of *The Christian Century*: Do you not feel that this debt ought to be altogether wiped out?

It is an easy thing for you to pay—it is literally a life-and-death matter for us to carry alone. What say you men and women who love the cause of progress?

One man in sending his check for \$500 last January said:

“I will not feel that the cause of the Disciples is secure in the world until The Christian Century is secure, firmly established on an ample financial basis.”

Another said:

“If the Disciples of Christ should fail to appreciate the ‘Century’ enough to support it in its financial struggle it is with difficulty that I imagine myself continuing to be a Disciple,” and he handed the editor a generous check that paid off one of our largest creditors.

The support received thus far has come through direct personal solicitation.

Only the extraordinary opportunity of the present hour justifies our making this public appeal to those who have the cause at heart. Write us that you will have fellowship in this great work!

Subscriptions—Subscription price \$2. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Discontinuance—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

THE CHRISTIAN CENTURY

Published Weekly by the Disciples of
Christ in the Interest of the Kingdom of God.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account. Change of address—in ordering change of address give the old as well as the new.

Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution.

It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other

communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Our Success Depends Upon You!

The Christian Century and the Disciples Publication Society belong to the Disciples of Christ, not to private individuals. With the steady enlargement of the volume of its business the Society will ultimately be on a self-supporting basis and its earnings will go to the cause of Christian education and missions. At present it depends for its existence upon gifts offered by friends who believe in the work it is doing and wish to see its ideals prevail among the Disciples and the larger Christian world.

You are one of the friends of this great work.

Our success depends upon you!

The list of our supporters has been steadily growing. A few generous men and

women have shown especial devotion by making large gifts. Every layman and minister who cherishes hopes for the success of such an enterprise will wish to make a gift to its support.

In addition to your own gift, you know of others in your congregation who, if the matter were brought forcefully to their attention, will find pleasure in making a gift. We depend upon you to secure their support.

The usefulness of the Christian Century and the Disciples Publication Society can be extended immeasurably by the prompt assistance of our generous friends.

We depend upon you to stand behind us! And we need your support now!

Do not let our call pass unheeded but fill out this blank and mail to us at once.

Disciples Publication Society,
700 E. 40th Street, Chicago.

Dear Brethren:

I believe in the spirit and purposes of The Christian Century and wish to be numbered among those who are supporting your work in a substantial way.

Enclosed please find \$_____

Name_____

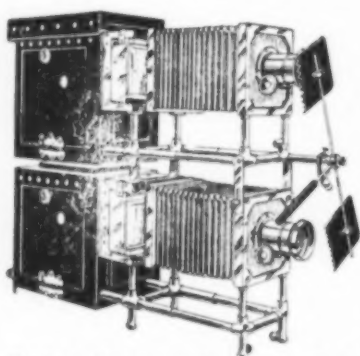
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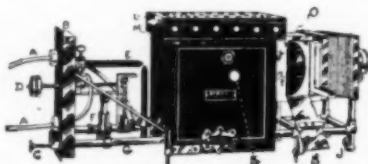
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7:30 PM LECTURE BY JUDGE GEMMILL ON
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WED. 8 PM PRAYER MEETING

FRI. ILLUSTRATED LECTURE BY J.H. BALMER
"30 YRS IN AFRICA"

SERMON NEXT SUNDAY

THE HERE AND NOW

THIS IS OUR FATHER'S HOUSE.
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Disciple Mind

HOW WOULD YOU KNOW A CHURCH OF DISCIPLES?

It is a familiar fact nowadays that people of all the Christian denominations are becoming more alike in respect to the sermons they hear, in the order of worship which they employ, and in the modes of their parish activities.

It is only occasionally that we would know by the sermon that we were in a church of Disciples.

We might recognize the identity of the church by its weekly communion.

If the ordinance of baptism were observed there would still be room for doubt whether the church were Disciple or Baptist. And yet we think we would soon know that we were in a church of Disciples.

The "atmosphere" or social mind would reveal it.

We have come to know that there is a social mind as well as an individual mind. Indeed, it may well be argued that it is the social mind which determines the character of the individual mind and not vice versa.

♦ ♦

This social mind quickly becomes apparent whenever people are thrown together.

Even the crowd on the street feels it.

Stop and look upward intently on any busy street in Chicago, and in an incredibly short time you will be surrounded with a crowd. Shout fire or murder, or suggest the presence of an airship obscured in the clouds, and this central interest begins to beget a crowd consciousness.

The crowd is ready to rescue a kidnapped maiden, or put out a fire, or lynch a malefactor, at the suggestion of the leader, who is sure to emerge.

This kind of social mind is of course evanescent. The social mind that develops in a nation is a more solid and enduring thing.

We can talk of the "French mind" with assurance that we are not dealing with an abstraction, but with something just as real as any individual Frenchman can ever be. If we are to know the French mind, we must study the social origins of France, we must know her experiences of struggle and by what processes of survival certain ideas and habits have come to be fixed.

The understanding of the French mind comes not only by a study of her literature, but also by a study of her social and economic history, and a study of all that goes to make up her environment.

The German mind is a different thing from the French mind, and it is perhaps this rather than questions of territory and of commercial gain which lies behind the great war of today. Europe will have no peace until the typical Frenchman no longer feels that the typical German is a foreigner, but a real fellow citizen.

♦ ♦

No one will deny that Disciples have a certain spirit or temper of their own. With a shorter history than any of the great communions, they have not failed to gather certain peculiar mental characteristics.

How has the Disciple mind evolved and what is it like today?

To understand Disciples, we must know their ancestors. The "fathers" of the movement were nearly all Scotch-Irish and, of course, Presbyterians. The period of connection with the Baptists was brief and is unimportant in respect to its influence as compared with the inheritance from the Presbyterians.

These Scotch-Irish settlers were intensely democratic in their tastes and ideals. Their religion was the Calvinism of Scot-

land warmed up a bit by the contribution of the more emotional Irish temperament.

It was at once "hard-headed" and enthusiastic.

These Scotch-Irish Presbyterians had witnessed the division of their household of faith, without feeling strongly the forces that had caused these divisions. Many of the splits had occurred over questions that were remote from their world of interests.

It was this fact that made Irish Presbyterians more susceptible to the preaching and the ideals of the Haldanian movement on the subject of Christian union.

Scarcely any age since the Reformation has lacked a prophet of unity. It is the peculiar situation in which some communions have found themselves that has made them good ground on which to sow this seed.

These Irish Presbyterians, divided and subdivided by things which did not interest them, turned eagerly toward the vision of an age in which these divisions should cease to be.

♦ ♦

It is chiefly in the American environment, however, that the Disciples have been moulded. They began as a "frontier" movement. When Thomas Campbell began preaching in western Pennsylvania, he had "gone out west."

The preaching of the fathers took them almost always westward, and seldom eastward. Their churches were in rural districts and isolated from each other first by long distances.

They took on the characteristics of the American pioneer.

What marked the American pioneer?

In the first place there was a certain quality of enterprise which has come to be known the world over as the sure mark of the American mind. Only the adventurous and enterprising spirit would leave the surer if more tedious ways of a European home for the uncertainties of the wilderness.

In time the more adventurous spirits left New England, and went west, leaving New England conservative, but making Kansas and Colorado radical to a degree.

This spirit of enterprise has entered more deeply into the Disciples' character than into communions imported into this country ready made. Their evangelistic success may be in part due to their rational, if not rationalistic, exposition of religion, but it may be considered as far more due to the enterprise of the pioneer in prosecuting his enterprise.

♦ ♦

How were these scattered pioneer churches to be given any sense of unity? The opposition from the outside worked this miracle. The early days of the movement were spent in a time of religious bigotry and unfairness, incomprehensible to us in these happier modern days.

These new churches were charged with all the heresies known to church history.

They were denied any evangelical fellowship in many communities. Against this opposition and calumny, the early leaders took the stump in rough and ready debate.

Their Scotch-Irish wit, their rationalistic inheritance, with its appeal to the hard facts of scriptural record, gave them easy victory over their opponents.

A quarter of a century of such warfare left the Disciples with a definite consciousness of their unity of doctrine and practice, but without organization. The experience had compelled a certain amount of doctrinal formulation.

The gentle, pietistic Thomas Campbell, with his plea for the unity of the Church, had been well-nigh forgotten in the absorbing polemic waged by his militant son, Alexander.

(Continued on page 11.)

"America First!" Says the President

An Address Delivered Before the Associated Press Meeting in New York.

Strict neutrality, "America first" and extreme caution in publication of unconfirmed news were the keynotes of a speech by President Wilson that aroused great enthusiasm among newspaper editors and publishers from all parts of the country last week at the luncheon of the Associated Press in the Waldorf Hotel, New York. In introducing President Wilson, Mr. Frank B. Noyes, of the Washington Star, President of the Associated Press, made brief reference to the scope of this organization saying he believed that in scope and importance it was "the greatest co-operative, nonprofit-making organization in the world. 'Its function,' he said, 'is to furnish its members a service of world news untainted and without bias of any sort.'" He praised President Wilson's mastership in maintaining true neutrality, in introducing him, and said the President had borne his great responsibility nobly. All arose and drank a toast to the President, arose later when the orchestra struck up "The Star-Spangled Banner," and again when the President stood up to speak. The complete address is here printed.

I AM DEEPLY gratified by the generous reception you have accorded me. It makes me look back with a touch of regret to former occasions when I have stood in this place and enjoyed a greater liberty than is granted me today. There have been times when I stood in this spot and said what I really thought, and I pray God that those days of indulgence may be accorded me again. But I have come here now, of course, somewhat restrained by a sense of responsibility that I cannot escape. For I take the Associated Press very seriously. I know the enormous part that you play in the affairs not only of this country but of the world.

You deal in the raw material of opinion, and if my convictions have any validity, opinion ultimately governs the world.

It is, therefore, of very serious things that I think as I face this body of men. I do not think of you, however, as members of the Associated Press. I do not think of you as men of different parties or of different racial derivations or of different religious denominations. I want to talk to you as to my fellow citizens of the United States. For there are serious things which as fellow citizens we ought to consider.

TEST FOR AMERICA COMING.

The times behind us, gentlemen, have been difficult enough; the times before us are likely to be more difficult, because whatever may be said about the present condition of the world's affairs, it is clear that they are drawing rapidly to a climax, and at the climax the test will come not only of the nations engaged in the present colossal struggle—it will come for them, of course—but the test will come to us particularly.

Do you realize that, roughly speaking, we are the only great nation at present disengaged? I am not speaking, of course, with disparagement of those great nations in Europe which are not parties to the present war, but I am thinking of their close neighborhood to it. I am thinking, however, that their lives much more than ours touch the very heart and stuff of the business, whereas we have rolling between us and those bitter days across the water 3,000 miles of cool and silent ocean.

WORLD MEDIATOR IN FINANCE.

Our atmosphere is not yet charged with those disturbing elements which must be felt and must permeate every nation of Europe. Therefore, is it not likely that the nations at war will some day turn to us for the cooler assessment of the elements engaged? I am not now thinking so preposterous a thought as that we should sit in judgment upon them; no nation is fit to sit in judgment upon any other nation, but that we shall some day have to assist in reconstructing the processes of peace.



President Wilson holds that we must think of America before we think of Europe that America may be fit to be Europe's friend when the day of tested friendship comes

Our resources are untouched; we are more and more becoming by the force of circumstances the mediating nation of the world in respect of its finance.

We must make up our minds what are the best things to do and what are the best ways to do them.

We must put our money, our energy, our enthusiasm, our sympathy into these things; and we must have our judgments prepared and our spirits chastened against the coming of that day.

THE MOTTO "AMERICA FIRST."

So that I am not speaking in a selfish spirit when I say that our whole duty for the present, at any rate, is summed up in this motto, "America first."

Let us think of America before we think of Europe, in order that America may be fit to be Europe's friend when the day of tested friendship comes. The test of friendship is not now sympathy with the one side or the other, but getting ready to help both sides when the struggle is over.

The basis of neutrality, gentlemen, is not indifference; it is not self-interest. The basis of neutrality is sympathy for mankind. It is fairness, it is good will at bottom. It is impartiality of spirit and of judgment. I wish that all of our fellow citizens could realize that.

There is in some quarters a disposition to create distempers in this body politic. Men are even uttering slanders against the United States, as if to excite her.

FAITH IN SILENT AMERICANS.

Men are saying that if we should go to war with either side there will be a divided America—an abominable libel of ignorance; America is not all of it vocal just now. It is vocal in spots. But I for one have a complete and abiding faith in that great silent body of Americans who

are not standing up and shouting and expressing their opinions just now, but are waiting to find out and support the duty of America. I am just as sure of their solidity and of their loyalty and of their unanimity, if we act justly, as I am that the history of this country has at every crisis and turning point illustrated this great lesson.

We are the mediating nation of the world. I do not mean that we undertake not to mind our own business and to mediate where other people are quarreling. I mean the word in a broader sense.

We are compounded of the nations of the world. We mediate their blood, we mediate their traditions, we mediate their sentiments, their tastes, their passions; we are ourselves compounded of those things.

We are therefore able to understand all nations; we are able to understand them in the compound, not separately, as partisans, but unitedly as knowing and comprehending and embodying them all.

It is in that sense that I mean that America is a mediating nation. The opinion of America, the action of America is ready to turn and free to turn in any direction.

Did you ever reflect upon how almost all other nations, almost every other nation has through long centuries been headed in one direction? That is not true of the United States. The United States has no racial momentum. It has no history back of it which makes it run all its energies and all its ambitions in one particular direction; and America is particularly free in this, that she has no hampering ambitions as a world power.

DEFENDS U. S. SOIL EXPANSION.

If we have been obliged by circumstances, or have considered ourselves to be obliged by circumstances, in the past, to take territory which we otherwise would not have thought of taking, I believe I am right in saying that we have considered it our duty to administer that territory, not for ourselves, but for the people living in it, and to put this burden upon our consciences, not to think that this is ours for our use, but to regard ourselves as trustees of the great business for those to whom it does really belong; trustees ready to hand over the cosmique trust at any time, when the business seems to make that possible and feasible.

That is what I mean by saying we have no hampering ambitions.

We do not want anything that does not belong to us.

Isn't a nation in that position free to serve other nations, and isn't a nation like that ready to form some part of the assessing opinion of the world?

BETTER THAN FIGHTING.

My interest in the neutrality of the United States is not the petty desire to keep out of trouble. I have never looked for it, but I have always found it. I

do not want to walk around trouble.

If a man wants a scrap—that is, an interesting scrap, and worth while—I am his man. I warn him that he is not going to draw me into the scrap for his advertisement, but if he is looking for trouble—that is, the trouble of men in general, and I can help a little—why, then, I am in for it.

But I am interested in neutrality because there is something so much greater to do than fight, because there is something, there is a distinction waiting for this nation that no nation has ever yet got. That is the distinction of absolute self-control and self-mastery.

Whom do you admire most among your friends? The irritable man? The man out of whom you can get a "rise" without trying? The man who will fight at the drop of the hat, whether he knows what the hat is dropped for or not?

Don't you admire and don't you fear if you have to contest with him, the self-mastered man who watches you with calm eye and comes in only when you have carried the thing so far that you must be disposed of? That is the man you respect. That is the man you know has at bottom a much more fundamental and terrible courage than the irritable fighting man.

TELLS OF "NEWS AND NEWS."

Now, I covet for America this splendid courage of reserve moral force, and I wanted to point out to you gentlemen simply this: There is news and news. There is what is called news from Turtle Bay, that turns out to be falsehood, at any rate in what it is said to signify, and which, if you could get the nation to believe it true, might disturb our equilibrium and our self-possession.

We ought not to deal in stuff of that kind. We ought not to permit things of

that sort to use up the electrical energy of the wires, because its energy is malign, its energy is not of the truth, its energy is of mischief. It is possible to sift truth.

I have known some things to go out on the wires as true when there was only one man or one group of men who could have told the originators of the report whether it was true or not, and they were not asked whether it was true or not, for fear it might not be true. That sort of report ought not to go out over the wires.

WANTS WORLD TO KNOW TRUTH.

There is generally, if not always, somebody who knows whether that thing is so or not, and in these days above all other days we ought to take particular pains to resort to the one small group of men or to the one man, if there be but one, who knows whether those things are true or not.

The world ought to know the truth, but the world ought not at this period of unstable equilibrium to be disturbed by rumor, ought not to be disturbed by imaginative combinations of circumstances, or, rather, by circumstances stated in combination which do not belong in combination. For we are holding, not I but you and gentlemen engaged like you, the balances in our hands. This unstable equilibrium rests upon scales that are in your hands. For the food of opinion, as I began by saying, is the news of the day.

I have known many a man go off at a tangent on information that was not reliable. Indeed, that describes the majority of men. The world is held stable by the man who waits for the next day to find out whether the report was true or not.

We cannot afford, therefore, to let the rumors of irresponsible persons and ori-

gins get into the atmosphere of the United States.

We are trustees of what I venture to say is the greatest heritage that any nation ever had—the love of justice and righteousness and human liberty. For, fundamentally, those are the beings to which America is addicted and to which she is devoted. There are groups of selfish men in the United States, there are coteries, where sinister things are purposed, but the great heart of the American people is just as sound and true as it ever was. And it is a single heart; it is the heart of America. It is not a heart made up of sections selected out of other countries.

HOLDS "PEOPLES' HEART SOUND."

So that what I try to remind myself of every day when I am almost overcome by perplexities; what I try to remember, is what the people at home are thinking about. I try out myself in the place of the man who does not know all the things that I know, and ask myself what he would like the policy of this country to be. Not the talkative man, not the partisan man, not the man that remembers first that he is a Republican or Democrat, or that his parents were Germans or English, but who remembers first that the whole destiny of modern affairs centers largely upon his being an American first of all.

If I permitted myself to be a partisan in this present struggle I would be unworthy to represent you. If I permitted myself to forget the people who are not partisans I would be unworthy to represent you.

I am not saying that I am worthy to represent you, but I do claim this degree of worthiness, that before everything else I love America.

Woman's Peace Party Answers Roosevelt

The Ardent Progressive Leader Gets a "Come-back" to His Recent Criticism of the Feminine Peace Promoters.

BY LUCIA AMES MEAD.

COLONEL Roosevelt has recently said of the Woman's Peace Party that "speaking with scientific accuracy it is base and silly" that those who hold such views are "championing peace without regard to righteousness," and that the principles of the party are exactly the same as those of Copperheads of the civil war.

Without characterizing this language and much more to the same effect about pacifists in general, let me boldly assert that every one of the pacifist leaders in Europe and America, nearly all of whom I have met or heard, are a unit in basing their demand for the abolition of war upon the ground of the unrighteousness of the war system. We abhor war because we believe it to be unrighteous to settle questions of boundaries or honor by explosives.

We do recognize, as Colonel Roosevelt doubts, the difference between putting down rebellion and waging a foreign war and between past and future wars and we believe a great many other things which it was not possible to put into a brief program. Civil war may occur after foreign wars are ended, but it, too, must eventually be abolished.

Rival armies and navies never take a culprit to court as police do and they never aim to secure a judicial decision. Dueling, whether on the gigantic scale by nations or on the scale of two con-

testants, involves two opposing claims, only one of which in the nature of the case can be wholly righteous. Generally both are partly right and partly wrong, but the degree of righteousness in the whole affair can never be more than 50 per cent and the righteous side is quite as likely to lose as the other.

Success in war turns on material con-

siderations and not on justice. Whatever degree of justice any war achieves is always accidental or incidental and brings a long train of injustices upon the innocent. The doctrine that "conquer we must when our cause is just" is a relic of medieval superstition which is illustrated by the summons in "Lohengrin" for a champion to prove Elsa's innocence by the wielding of his sword. Belgium and many small states demonstrate the fallacy that the just cause is bound to win.

Battle may bring no more misery than earthquake or volcanic eruption, but it arouses totally different emotions, for it is man-made and is no more inevitable than intemperance. The Woman's Peace Party demands the abolition of war precisely because the war system produces crime and unrighteousness on a colossal scale. The greatest unrighteousness of all is compelling innocent soldiers to kill other innocent soldiers with whom they have no quarrel.

The Woman's Peace Party demands that war be abolished for the same reasons that men whose arguments were doubtless called "base and silly" a hundred years ago abolished the duel, a much more honorable form of killing; also because, just as soon as the great powers choose, they can use the following as a combined substitute for war—a concert of powers with a supreme court, an international police replacing rival armies and navies,



Ex-President Roosevelt, who took exception to the disarmament resolution of the Women's Peace Party

and organized nonintercourse as the most effective sanction against a nation's faithlessness.

Examine the planks of the Woman's Peace Party—"democratic control of foreign policies; concert of nations to supersede balance of power; action toward the gradual organization of the world to substitute law for war; an international police substituted for rival armies and navies; removal of the economic causes of war, etc.

Let any fair-minded person try to draw a parallel between these propositions and those proclaimed by "Copperheads" who objected to putting down a slaveholders' rebellion within our nation and let him also ask whether those who hold those views show that they "fear death or pain or discomfort beyond anything else."

The Woman's Peace Party believes in as much force as is necessary to secure a judicial decision. The world will not be civilized until it abolishes every other form of force. We make no demand for disarmament until after general reduction of armaments. We simply ask now for no increased armament until the war is over.

Let our courageous women teach the throng of timid men who are seeing visions of invasion and who dream day nightmares that every possible foe is daily becoming impoverished and less able to pick a futile quarrel with its best customer than it ever was before. Let us women teach our hysterical critics the enormous difference between our very real foes of needless accident and preventable

disease which annually kill 600,000 citizens, and our theoretical enemies without. Since we became a republic foreign nations have killed less than 15,000 of our men and killed these in wars which we began.

Our goal is the "peaceable fruits of righteousness." The path to peace is solely through justice. It is for the promotion of righteousness and justice between nations that the Woman's Peace Party exists.

Colonel Roosevelt's amusing reference to the party of which Miss Jane Addams is the chief sponsor and national chairman as being "both foolish and noxious, accompanied by a peculiarly ignoble abandonment of national duty," is of special interest to those who are considering presidential timber for next year.

Feeding the Immigrant Spiritually

With Some Facts and Figures Relative to the Distribution of Bibles to the Incoming Peoples by the New York Bible Society.

BY S. B. DUNN.

OVER eighty per cent of the immigrants entering the United States come in through the port of New York. Often more than a million arrive at Ellis Island in a single year. New York City increases in population every year by the size of another city like Albany. Over a million seamen come in and go out of New York Harbor in the course of every twelve months.

Consider the polyglot character of the population of New York City. In two city households sixteen nationalities have been found to be represented, which by no means is a rare or exceptional occurrence. In the city directory there are more Cohens than Smiths, making New York more of a New Jerusalem than a New Eden. To visit foreign countries one has only to walk the streets of New York. Father Knickerbocker now hardly knows himself when he looks into the mirror, or meets himself in his own city.

To cater to the spiritual needs of these newcomers among us is no more than repaying the debt we owe to the immigrant. It is said that the American immigrant is doing eighty-five per cent. of all the labor in the meat-packing industries among us; seven-tenths of our coal-mining; seventy-eight per cent. of all the work in the woolen mills; nine-tenths of all the work in the cotton mills; he makes nineteen-twentieths of all our clothing; half our shoes; four-fifths of our furniture; half our collars, cuffs, and shirts; four-fifths of our leather, half our gloves; and nineteen-twentieths of even our sugar. In short, the American immigrant is our man-of-all work, warming, feeding, clothing, and sweetening us.

SOME OTHER "IMMIGRANTS."

Speaking of immigrants, it is curious to recall the fact that there are other "immigrants" among us besides those above-mentioned. Celery came to us from Germany; the onion and the pea from Egypt; the citron from Greece; the quince from Crete; parsley, from Sardinia; the pear and the apple from Europe; the horse-radish from Southern Europe; oats from Africa; rye from Liberia; spinach from Arabia; the sunflower from Peru; the mulberry, the walnut, and the peach from Persia; the poppy from the East; the cucumber from the East Indies; the horse-chestnut from Thibet; and the radish from China and Japan.

Thus, in more ways than one it is right that this country should confess its debt to the immigrant!

To a thoughtful observer New York City is a forest of philanthropies. In this respect our commercial metropolis is, perhaps, without a rival. As Carlyle would say: "On a bosom of adamant grow flowers." Many hands are helping plant here a new Eden in this New World. Like the first Eden, four rivers water it—the North, the East, the Harlem, and the Bronx. In the midst of this garden God has caused to grow "every tree that is pleasant to the sight and good for food," with more than one tree of life, and, as well, more than one tree of knowledge of good and evil. Here, too, is the land of Havilah "where there is gold, and the gold of that land is good." Of course, the New Eden, like the old, has its serpent, both "prone on the ground" and "crested aloft . . . with burnished neck of verdant gold," as Milton describes him. But it has, no less, the serpent lifted up as God's antidote to the fatal bite of sin.

THE NEW YORK BIBLE SOCIETY.

Now, one of these New York City philanthropies, and not the least, either, is the noble New York Bible Society, at the well-known Bible House, Astor Place, in charge of Dr. George William Carter—the only society whose sole work is Bible distribution in the City and Harbor of New York. For more than a round century it has maintained this work without interruption. During that period it has distributed in fifty-three languages nearly six and a half million volumes.

Last year, its bumper and banner year, the Scriptures were distributed in forty-seven languages to the fine total of three hundred and twenty-six thousand copies. As a single item it is deserving of mention, that last Christmas, the season of good cheer and kindly charity, when nine distinct organizations interested in the poor sent ten thousand well-laden Christmas baskets of provisions to as many families, the New York Bible Society inclosed in each basket either a New Testament or a gospel portion as a morsel of the Liv-



The American Immigrant does seven-tenths of America's coal-mining

ing Bread. And more recently Dr. Carter himself superintended the free distribution of the Scriptures along the famous breadline at one of our large and generous hostleries, believing his novel act to be a means not only of relieving the soul-hunger of the needy, but also, to some extent, of helping abolish the breadline itself.

THREE DISTINCT LINES OF WORK.

It is worthy of note that the New York Bible Society is directed by sixty managers, all members of leading churches of the various denominations in the city.

The work is strictly unsectarian.

How large a work is now being done is seen in the fact that some one hundred and thirty persons are engaged in it. One of these, a worker on Ellis Island among the immigrants, has been employed there continuously for more than thirty-five years. Another, working among the sailors, has just completed forty years of unbroken service, having visited during last year alone nearly four thousand vessels. Still a third worker speaks eleven different languages, which makes him a whole Pentecost of tongues to a Babel of people. By such agents the New

York Bible Society has three distinct fields of operation: The immigrants at Ellis Island, the sailors of all kinds entering and leaving the Harbor, and the city generally, its prisons, hospitals, hotels, and homes. Last year nearly a hundred thousand volumes were distributed among the more than eight hundred thousand immigrants. Sixteen thousand volumes went to the sailors. Ten thousand copies of the Scriptures were placed in three hundred and seventy-two hotels. A large number of volumes were distributed among one hundred and eighty city institutions.

Some Famous Men on Cigarettes

Reprinted from "The Conquest."

Henry Ford.

Manufacturer of Automobiles.

"If you will study the history of almost any criminal you will find that he is an inveterate cigarette smoker. Boys, through cigarettes, train with bad company. They go with other smokers to the pool rooms and saloons. The cigarette drags them down. Hence if we educate them to the dangers of smoking we will perform a service."

Dr. Harvey W. Wiley.

Chemistry Expert.

"The use of cigarettes is making inroads on the strength of the nerves of all who smoke them, especially boys of tender years or women who smoke them because they think that the practice is smart. The effect may not be so bad on people of more mature years, but not in any case, no matter how old a man or woman, is smoking helpful. Besides constituting a nuisance, the financial strain connected with use of tobacco stands between millions of people and home comforts."

Hudson Maxim.

Famous Inventor of High Explosives.

"The wreath of cigarette smoke which curls about the head of the growing lad holds his brain in an iron grip which prevents it from growing and his mind from developing just as surely as the iron shoe does the foot of the Chinese girl."

"In the terrible struggle for survival against the deadly cigarette smoke development and growth are sacrificed by nature, which in the fight for very life itself must yield up every vital luxury such as healthy body growth and growth of brain and mind."

"If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were severed, and that the cigarette is a maker of invalids, criminals and fools—not men—it ought to deter them some. The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain."

Judge Ben B. Lindsey.

Of the Supreme Court, Denver.

"One of the very worst habits of boyhood is the cigarette habit. This has long

*The complete article as printed in The Conquest may be obtained by addressing that paper.

been recognized by all the judges of the courts who deal with young criminals, and especially by judges of police courts, before whom pass thousands of men every year who are addicted to intemperate habits. These judges know that in nearly every case the drunken sots who appear before them, a disgrace to their parents, themselves and the state, began as boys smoking cigarettes. One bad habit led to another. The nicotine and poison in the cigarette created an appetite for alcoholic drink. The cigarette habit not only had a grip upon them in boyhood, but it invited all the other demons of habit to come in and add to the degradation that the cigarette began."

"Connie Mack."

Manager of the Philadelphia Athletics.

"It is my candid opinion, and I have watched very closely the last twelve years or more, that boys at the age of ten to fifteen who have continued smoking cigarettes do not as a rule amount to anything. They are unfitted in every way for any kind of work where brains are needed. No boy or man can expect to succeed in this world to a high position and continue to use cigarettes."

Luther Burbank.

Plant Wizard.

"Several of my young acquaintances are in their graves who gave promise of

making happy and useful citizens," declares Luther Burbank, the wizard of the plant and vegetable kingdom, whose experiments have caused the civilized world to wonder, "and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

Dr. A. D. Bush.

In Efficiency Magazine.

"As a result of a series of experiments by Dr. A. D. Bush, it has been ascertained that tobacco smoking causes a decrease of 10.5 per cent in mental efficiency. There was a series of 120 tests on each of 15 men in several different psychic fields. The men who volunteered for the tests were all medical students ranging in age from 21 to 32 years, of varying previous experience, from the farm laborer to the life-long student. The mental capacity of the students varied from the failure to the honor student. The subjects were attendants at the University of Vermont, where Dr. Bush is an instructor in physiology."

Grantland Rice.

Famous Sport Writer.

"For the last eighteen years I have been either playing or covering for newspapers all different forms of sports and competition. In this way my observation has been from close range—close enough to develop facts and not mere theories."

"Smoking by the young brings a double burden to carry—a burden in both a physical and a mental way. I have noticed that those who do not smoke, who keep in clean if not exactly strict training, have far more energy, much greater stamina, much better control of their nerves, and they also appear to develop a much keener knack at picking up a game."

"In addition to this I have found that they think quicker and better. Under 25 years of age they are developing both physically and mentally, and if this development is hampered by smoking the loss can hardly be made up later on."

"The young in sport make up for their lack of experience by nervous energy and vitality. Smoking cuts in heavily upon both, wearing away the reserve force which youth needs. A cigarette smoker would have but little chance in any red-blooded competition against one who stuck to training. He would have neither the speed for the short sprint nor the stamina for the long race. If I am wrong in this the statistics of eighteen years are wrong, and records and results mean nothing."

Friend Ford
The injurious agent in Cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called "Acrolein". It has a violent action on the nerve centers, producing degeneration of the cells of the brain which is quite rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes Cigarettes.
Yours
Thomas A. Edison

FROM EDISON TO HENRY FORD.



EDITORIAL

REDEMPITIVE TRUST.

THE GREATEST moral power in the universe is that of trust. It is a unifying constructive force. It takes the broken fragments of a character and joins them again in health and strength. Human nature rises up to meet the expectation of him who confides as certainly as water seeks its level.

In no other way is a man so made to feel his dignity and worth as by the sense of being trusted by some one utterly. No one can feel himself useless or superfluous so long as he has a friend.

Only the abnormal perverted soul will betray confidence. Nothing can so call out the reserve force of a man's moral personality as to be trusted in spite of all the circumstances that seem to make trust impossible. Chords long silent are made to vibrate once more.

It follows that the world's great saviors are those with a genius for trusting. Christ died for the strengthless, and his strength came to them. The power to trust and trust again is the measure of one's moral and spiritual stature. The hearts are little that know not how to forgive. A robust moral constitution throws off the microbes of suspicion. The oxygen of faith consumes the bacilli of cynicism.

At any rate, 'tis better to "die the victim of credulous honesty than to live preserved by the cold policy that still suspects."

Jesus went to the cross through his confidence in man. He believed humanity would yet respond to moral and spiritual forces.

Heine said, "I too could have died for humanity, had I not been haunted by the suspicion that humanity is not worth dying for."

Jesus had no such suspicion. Therefore, he refused to grasp the weapons of physical violence, and appealed to the omnipotence of truth and love. "I, if I be lifted up, will draw all men unto me."

Humanity is rising up to meet his confidence. The world is increasingly turning to him and trusting him to solve its problems. More and more are men saying to him, "Lord to whom shall we go? Thou hast the words of Eternal Life."

HAS CHRISTIANITY FAILED?

ONE of the last chapel talks by Professor Charles R. Henderson, before his final retreat from his work, was upon the subject, "Has Christianity Failed?" To the assertion that the great war among Christian kings and peoples had proved the failure of Christianity, he replied, "It does not prove that Christianity has failed, but only that it has not been tried."

Dr. Henderson maintained that the great war proves the failure of militarism and of diplomacy, the only things that had been tried previous to the outbreak of the war.

The address was made two days after the primary election for the nomination of mayoralty candidates, in which the man who had been the choice of the reform elements of Chicago had been defeated.

Professor Henderson made the incident serve his purpose and remarked: "You might as well say that democracy has failed because the recent primary election has left the voter no choice between two evils."

"We have not yet had the courage or the skill to give either Christianity or democracy a fair trial."

The same theme was chosen by Lyman Abbott for an address in Chicago recently. He chose the historical approach to his subject, "Is Christianity gaining or losing ground?"

It was the great war which inspired Dr. Abbott's theme. Although this war seems at first thought to be going against Christianity, Dr. Abbott held that, taking the long view of Christian progress and comparing the twentieth century with its un-Christian man, with the first century with its inhumanity in

public and private life, even present untoward conditions register a progress of the Christian spirit and principle.

Dr. Abbott defined the purpose of Christ as the re-establishment of human society on the principle that the strong should serve the weak, the wise should serve the ignorant, and the rich should serve the poor; thus reversing the existing order in which the poor serve the rich, the weak the strong, and the ignorant the wise. Jesus found society resting on its apex.

The first effect of Christianity in the world was to turn it upside down; and its business is to keep on turning it upside down, until it is turned right side up; and it will not be right side up until it is organized on the principle that the strong should serve the weak.

Jesus foresaw that the task was difficult and full of conflict. Dr. Abbott saw evidences of the success of the Christian principle in America's treatment of Cuba and Porto Rico, and the Philippine Islands. It was the parable of the Good Samaritan enacted in international relations: the strong nation went to the rescue of the weak nation.

Dr. Abbott made no reference to Belgium, but his audience could not fail to discern a parallel to America's acts of intervention in the action of England going to the defense of Belgium.

Even the great war is demonstrating the triumph of Christianity on a large scale, the strong putting their strength at the service of the weak.

THE BUDGET PLAN.

IT IS TO BE expected that the initiation of so far-reaching and comprehensive a plan as that provided by the Budget Committee of the General Convention will be attended by temporary inconveniences and even apparent injustices.

It is so with great systematic changes in all fields.

The revision of the tariff is a case in point. Some interests find their revenues diminished, others are financially benefited.

The question, however, is broader than the welfare of any particular concern. It is a question involving principles of political and economic equity, and it concerns the welfare of the whole people.

Likewise the budget plan must be judged in the first instance with reference to the training of the churches to a sense of their responsibility for our whole enterprise. It is a great, concrete exhibition to the whole people of the principle of unity for which we stand. It is the abandonment of competition in favor of co-operation.

It is as certain as anything human can be that the inculcation of the budget idea will in a few years result in a more general prosperity of all our interests, and that, because of the spiritual uplift, sure to come through this triumph of the Christian principle of co-operation over the pagan one of competition, no worthy enterprise among us will lack support.

The danger is, that a childish prejudging of the system by certain temporary and incidental features will prevent it from having an adequate opportunity to demonstrate its value.

The situation is one calling for large-minded, unselfish, far-seeing statesmanship upon the part of those in positions of leadership. If all stand together none need fall.

THE CONSECRATION OF CHILDREN.

IT IS the deep conviction of Disciples and Baptists, along with many others who are members of pedo-baptist churches, that the baptism of children is an error and ought to be discontinued. By most Christian people it has ceased to have significance as a means of salvation. It is now recognized that the chief value of infant baptism is the recognition of the child as entitled to the earnest and prayerful consideration of the church into whose circle he is born.

On the other hand, Baptists and Disciples are beginning to understand that the long protest made by them against infant baptism has had at least one unhappy result. It has caused a reaction against any recognition of the little child as actually



born into Christian relations, and under the supervision of the church, where the latter assumes its rightful function of guidance and protection.

Furthermore, there are many excellent people trained in pedit-baptist churches who no longer hold infant baptism to be a valid institution, but who feel very deeply that the church ought to give some kind of recognition to the child, and ought to make clear to its parents and to the community in general its concern.

For this reason in a number of Congregational and other pedit-baptist churches a rite of infant consecration or dedication is being substituted for infant baptism, as a means of correcting what is regarded as an error in former practice, but at the same time of preserving whatever values lie in the public recognition of the child as entitled to the prayerful and sincere regard of the church.

More recently still in churches of the Disciples and the Baptists the same practice has grown in favor. There are a number of our own churches which make a regular practice of dedicating children, either in the Sunday-school service, or in the regular church worship. It is a custom that ought to grow into general favor.

WOMAN IN THE PULPIT.

IT IS AN interesting fact that while women are pressing into many new activities they are not entering the ministry in unusual numbers. They are pressing into social service, journalism, politics, business and into the professions of medicine and law.

Why are they not eagerly turning to the ministry? The church is more than half feminine in its make-up. Women are more devoted to it. They are the Sunday-school teachers, the pastor's assistants, and the welding social influence. They can talk. Sermonizing should be easy for them.

Perhaps the hindrances are traditional prejudices. The Apostle Paul bade them keep silent in the church. But that does not keep them from participating by prayer and exhortation in the prayer-meeting and Endeavor society.

Maybe it is because the pastor of a church is an administrative officer, and therefore the church, like department stores and public schools, has a working force of women presided over and managed by men.

Or can it be that the young women feel in addition to these difficulties that the ministry is discounted in the esteem of our social order? Perhaps the fact that half of the churches of the Disciples do not support regular pastors, and rather poorly compensate those they have, discourages spirited women.

But there are reasons for believing that women will enter the ministry in greater numbers in the future. More are taking training for religious work and entering secondary pastoral positions in the larger congregations. Many have proved themselves efficient in missionary work and in the Young Women's Christian Association.

The great promise of an increase of women in the ministry, however, is in the fact that the church is cultivating a more humanitarian function. It is a neighborhood institution. It must mother the children, guide the youth, and radiate sympathy through all classes, and women excel in these things.

"ONLY THROUGH ME!"

ONLY through Me!" . . . The clear, high call comes pealing

Above the thunders of the battle-plain;—

Only through Me can Life's red wounds find healing;

Only through Me shall Earth have peace again.

Only through Me! . . . Love's Might, 'all might transcending,

Alone can draw the poison-fangs of Hate.

Yours the beginning!—Mine a nobler ending—

Peace upon Earth, and Man regenerate!

Only through Me can come the great awaking!

Wrong cannot right the wrongs that Wrong hath done;

Only through Me, all other gods forsaking,

Can ye attain the heights that must be won.

Only through Me shall Victory be sounded;

Only through Me can Right wield righteous sword;

Only through Me shall Peace be surely founded;

Only through Me! . . . Then bid Me to the Board!"

* * * * *

CAN WE NOT RISE TO SUCH GREAT HEIGHT OF GLORY?

SHALL THIS VAST SORROW SPEND ITSELF IN VAIN?

SHALL FUTURE AGES TELL THE WOEFUL STORY,—

"CHRIST BY HIS OWN WAS CRUCIFIED AGAIN?"

JOHN OXENHAM.

The Disciple Mind

(Continued from page 5.)

The catholic and sweet-spirited plea for a reunion of Christendom was about to be obscured by a sectarian consciousness and a doctrinal system, all the more heady and stubborn, because it regarded itself as coming right out of the Bible.

The Disciples might have been a body like the Plymouth Brethren.

How they escaped will be an interesting narrative for the future historian.

What new elements entered into the Disciple mind to restore in some measure its catholicity and its sweetness?

The first was the modern missionary movement. Later than most communions, the Disciples came into touch with the world movement of missionary endeavor.

At first missions made but small headway against the provincial character to be found in isolated rural congregations that had no outlook except from the back-door. Gradually, however, the lingering traces of catholicity from the earlier tradition asserted themselves.

The Disciples in a few years have become missionary in a big way.

Furthermore, Disciples graduating from their own colleges began to go for post-graduate work to the great universities. After seventy-five years of intellectual inbreeding, the Dis-

ciple mind was cross-fertilized from Yale and Harvard and other universities.

The "fathers" had been university men. Alexander Campbell had used a great library in the wilderness. This taste for the intellectual life again asserted itself, until now there are often nearly as many Disciple divinity graduates as Congregational at Yale, and nearly as many Disciples as Baptists at the University of Chicago.

It is not to be wondered at that the forces of obscurantism among Disciples have fought both missions and higher education. Their instinct is a true one.

The old "covenant theology," with its "typology of the tabernacle," the old formularies that came near sectarianizing the Disciples, cannot live either in the atmosphere of missions or of education. Obscurantism, with its sectarian motive, does well to fight these great enemies of the provincial spirit.

In another generation the story will be told. It is given to a few great leaders to point the way to the light of the new day.

Are Disciples to be obscurantists or catholics? Are they to be leaders of the reunion of the Church, or sectarians?

Every one of us by our life and labors must vote which it shall be!

O. F. J.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

A Deputation to the Orient.

The foreign mission work of the Presbyterian denomination in the Orient is to be inspected by a deputation from America composed of Secretary Robert W. Speer, Dr. and Mrs. Boyard and two laymen of the denomination. It is expected that the visit of this department will result in more intelligent administration from the home base and also strengthen the ties between the missionaries and the home churches.

Brotherhoods Federate.

Ionia, Michigan, has been made to feel the power resulting from a union of the Christian men of the community. The brotherhoods of five religious bodies, Baptist, Disciple, Episcopal, Methodist and Presbyterian churches, have federated. The object of the federation is to work for civic and social righteousness, to supervise the charitable and benevolent work of the city, and to concern itself with sanitation and other matters of community welfare.

Mission Study at Winona.

Winona Lake, Ind., is the mecca for mission students every summer. This year the new home mission book, "Missions in Action," by Mrs. John Allen will be studied, with Mrs. D. B. Wells leading. Another book to be used will be "The King's Highway," by Mrs. Helen Barrett Montgomery.

Dr. Lyman Abbott Reviews His Life.

Dr. Lyman Abbott of New York during his address recently before the Congregational Club in the Hotel La Salle, Chicago, told how he retained his strength and efficiency. Although seventy-nine years old, he showed no sign of fatigue after his address of more than one hour. I have never cared much for reputation, but I care much for friendships," he said. "With my friends I have been moving along with the age. I have not been a stationary engine at the top of a hill, but I have been moving upward. He reviewed the progress of religious thought during the last fifty years and traced the gradual changes in his own conceptions of God. I am an evolutionist," he said. "Evolution is God's way of doing things. All life is a growth. In my experience as a preacher to students I tried to show them that they could be evolutionists and be Christians."

Presbyterians Secure Exile as Missionary.

City mission workers who speak the language are hard to secure but the Presbyterians of Pittsburgh have recently made a fortunate find. They have engaged the services of Frank Hornalek, a writer and publisher, who has been banished from Austria on account of his political theories, to serve as a special missionary and lecturer among the Bohemians of Pittsburgh. Mr. Hornalek has spent considerable time in France.

Missions for University Students.

The Protestant Episcopal church maintains a chapel for the students of the University of Illinois. In addition to the usual Lenten services, there were given a course of instruction in mission work in the Orient this year. Miss Fanny Greene,

who spent many years in Japan, gave a course of instruction on "Life in Japan." Seventeen Japanese students were given a breakfast recently and they were addressed in Japanese by Rev. Alan W. Cooke, of Tokyo.

Religion for Sailors.

There are 600,000 sailors going and coming from the port of New York each year. The Episcopalians have provided the "Seaman's Church Institute," an organization to look after the social needs of the sailors ashore. Last year the institute housed 163,064, or an average of 543 guests a night. This Seaman's Institute has an employment bureau, a savings department, a postoffice, wash-room, barber shop, store for seamen, game room, and many other instruments of social service. A nautical college is operated in connection with the institute. The Episcopalian leaders are now at the task of raising money to free it from debt.

Orthodoxy for Presbyterians.

That the Presbyterians are in a sense drifting away from the faith will be a surprise to many Christian people, but a group of ministers of that denomination have issued an appeal called "Back to Fundamentals." This appeal is signed by Doctors Maitland Alexander, M. A. Matthews, John F. Carson, James A. Frame, J. Wilbur Chapman, Charles R. Erdman, John R. Davies, D. S. Kennedy, John H. Boyd, Robert Hugh Morris, John B. Rendall, David R. Breed, John Balcolm Shaw and George L. Robinson, besides some laymen. The document wishes new stress to be placed on "the integrity and authority of the Bible as the word of God, the deity of our Lord Jesus Christ, his vicarious atonement on the cross—the only way of salvation—and his resurrection." In order to prevent the invasion of heresy the committee recommends, "when a church is seeking a pastor, that it shall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated." "Sessions are especially urged to take the suggestions made and to examine the ministers thoroughly. This is a critical age."

To the Aid of War Victims.

Pastor Charles Wagner, author of the book, "The Simple Life," has been asked to form a committee to disburse the funds collected by the Christian Herald in this country for the aid of the victims of the great war. On December 31, ten thousand dollars was placed in his hands and a committee composed mostly of laymen has been put in charge of the work of relief. These leaders are selecting the territory recently evacuated by the enemy as the place in which to disburse most of their funds. Women out of employment are being employed in making garments to be given to little children and many other useful forms of relief are being undertaken.

Cleveland Gospel Mission Reports.

The Utah Gospel Mission of Cleveland has issued its annual report of activities for the past twelve months. Under this organization eleven thousand calls were made and a million pages of literature were distributed. The plan of the work

is to visit the Mormon settlements by wagon and distribute literature, holding public meetings and discussions wherever possible.

Chicago's Oldest Methodist Church.

There was a Methodist church in Chicago before the city had a charter. This church was organized in 1831 with ten members and met at the Log School House near Canal street and Wolf's Point. This church today owns a very valuable corner in the loop and upon this land a magnificent building will be built in the near future. This church has aided other Methodist churches in Chicago from the income of its property and in forty years 138 churches have received help to the extent of \$632,583.93. Some of the eminent men of the denomination have served this church as pastor, and their present minister is Rev. William McAfee.

Churches Help the Unemployed.

The churches of New York have the Interchurch Unemployment Committee organized by the New York Federation of Churches. Dr. Nehemiah Boynton is chairman and Charles Stelzle is executive secretary. This committee is undertaking to cope with the unusual need that prevails during the present months. The committee offers many suggestions as to what each church may do. Among the more interesting suggestions are these: "Encourage families of the church to become personally responsible for others who may be in need of work, a doctor, or simply friendship. Vitalize the prayer-meeting by devoting a period to the 'good and welfare of our neighbor' by asking if any of our neighbors are in distress and what can be done about it. The church can do much to bring the manless job and the jobless man together. Encourage the people to turn over at this period of need leftover jobs about the house or in the office, repair jobs about the home or the church, which could be put off, but will be of immediate help to some needy person if done now when his situation is critical. Intelligent and persuasive church members can canvass their neighborhoods and friends for jobs for the needy much more effectively than the needy themselves. This should be looked upon as essentially religious work, a practical problem in applied religion. Urge employers to give part time work to all their workers and so give all a reasonable livelihood rather than full time to a few while the others suffer. Co-operate with the public school teachers who are in close touch with the situation in the homes of their pupils. Loan agencies can be established to help those temporarily embarrassed or who shrink from 'charity.' The churches are advised to refrain from conducting soup-kitchens, bread-lines, etc., unless trained relief authorities approve. Family aid is, as a rule, much better. Overlapping and overlooking can be avoided by co-operation through the Federation of Churches. Unless a very unusual situation arises, the churches should not be used for temporary lodging houses, as has sometimes been urged, on account of the serious problem of sanitation. The public charities can provide shelter usually for the homeless men through the municipal lodging house, and in special emergency the churches can arrange with lodging house keepers for temporary care of homeless men.

Warring Nations Seek America's Favor.

The same mail brings to the editorial rooms of *The Christian Century* the Protestant Weekly Letter, mailed by Prof. Dr. Adolf Deismann, Berlin University, and also a printed document called "German Atrocities in France," being a translation of an official report. Prof. Deismann appeals to his former students in Germany for sympathy and arraigns the Americans for not refusing the allies supplies of ammunition. He says: "I cannot do otherwise than confess to you frankly in an open, brotherly way: I see in the growing antagonism between democracy and plutocracy in your country, not only the awful effects upon the nations in prolonging the war (there is no doubt but that with America's aid it would have ended shortly after Christmas), but also symptoms of disintegration in the forces of Christianity, where we expected united and unbroken strength. I repeat, I am not subject to Pharisaic moods; I belong to a class of many, who are more inclined to turn their eyes upon the faults of their own people, than to see the weaknesses of the stranger. However, I believe that in the question of furnishing war material to a belligerent nation, Germany has a good conscience." The French document has many pages of stories of murder, rape, pillage, and other atrocities of too horrible a character to repeat. If the stories are false, it is horrible to live in a time when men's imaginations work with such fiendish zeal on the morbid and wolfish in man. If these stories are in any measure true, war stands forever branded as the torch that brings the flames of hell into the lives of men.

Dr. Meyer Not Coming to Chicago.

Rev. F. B. Meyer, of London, has written the Moody Bible Institute of Chicago to cancel all his engagements this summer at the various Bible conferences and conventions in this country, partly on account of his return to his former pastorate of Christ Church, made vacant by the resignation of Dr. Len G. Broughton, but chiefly because of the war. Dr. Meyer was one of those who thought the war would be brought to an end in June of this year, but he now believes that the prospect is darker and that there is little hope of any cessation of the conflict before autumn, and perhaps not until 1916. He thinks that if the war grows more severe the necessity for ministering to the bereaved and suffering will demand the best service of all in the front rank of the church, while, if peace comes, they should all stand together for terms of settlement that shall be Christian as well as strong.

Anniversary of John Huss's Martyrdom.

The Federal Council of the Churches of Christ in America has invited its constituent bodies to celebrate the 500th anniversary of the martyrdom of John Huss, on July 6th, 1915. The Board of Religious Education of the Moravian Church (Rev. F. W. Stengel, Chairman, Canal Dover, Ohio) has prepared a pamphlet of suggestions and helps for this observance. Prof. W. N. Schwarze, of the Moravian Theological Seminary, Bethlehem, Pa., has prepared a volume entitled, "John Huss," published by Revell, 75 cents net. The Presbyterian Board of Publication (Witherspoon building, Philadelphia, Pa.) has also prepared a complete, attractive, and illustrated order of service for a Sunday-school and church service. Price 5 cents per copy, \$3.00 per hundred. Rev. David S. Schaff, D. D., Professor of

Church History in the Western Theological seminary, Pittsburgh, Pa., has prepared a volume entitled, "John Huss, His Life and Teachings, after Five Hundred Years," published by Scribners. Denominations and churches which do not prepare special literature may avail themselves of these publications.

Patten Resignation Considered.

The resignation of John A. Patten, chairman of the book committee of the Methodist Book Concern, is a subject that probably will occupy much attention on the part of the twenty-five delegates now assembled at San Francisco in annual convention. Patten's resignation was discussed early in the sessions, but was turned over to a special committee for a report. Mr. Patten, who is proprietor of a patent medicine that has been attacked by the medical journals of the country, has been an important member of the committee.

Dr. Hamill's Successor.

That enthusiastic veteran Sunday-school worker, Mr. E. K. Warren of Three Oaks, Michigan, has been chosen to succeed the late H. M. Hamill, D. D., as president of the International Sunday-school Association. Mr. Warren has been vice-president of the association and chairman of the board of trustees. Mr. G. W. Watts of Durham, N. C., was chosen to succeed Mr. Warren. The election was made by the executive committee, which met in Chicago recently.

Bishop Anderson on President Wilson.

President Woodrow Wilson was likened to Lincoln by Bishop William F. Anderson of Cincinnati during his address before the Methodist preachers of Chicago last week. "Every person in this country who believes in prayer should pray for President Wilson and those associated with him during this world crisis," said the bishop. "No president has borne such heavy responsibility since Lincoln. We need to pray that he may be guided to keep this nation true to its basic principles."

President Wilson Talks on China

President Wilson in an address in Washington, D. C., recently at a meeting of the Potomac presbytery of the Presbyterian church pictured China, awakened by the voice of Christ, and furnishing a great momentum in future to the moral forces of the world. He declared that as soon as the unity of China was realized, its power would come in the world. "Shall we not see that the parts are fructified by the teachings of Christ?" he asked.

The President's address was devoted partly to incidents of his boyhood, when he assisted his father, a Presbyterian clergyman. "He had the risky habit of saying exactly what he thought," said the President, "a habit which I in part inherited and of which I have tried diligently to cure myself."

Before Mr. Wilson spoke, Warren H. Stuart, a missionary in China, had told of the great importance of the work for Christianity being done there. The President dwelt upon this in his address.

"When I think of the great bodies of opinion which sustain the affairs of the world, it seems to me that the heart and nucleus of them is the principle of Christianity," he continued, "and that, therefore, the conservation of that great fountain of all that is just and righteous is one of the most important things conceivable, infinitely more important than the things which those of us do who attempt to take some part in administering the external affairs of the world."

as expressed in the Declaration of Independence and the Constitution and not permit scheming politicians to gain control." The bishop described his tour through Africa and Europe and declared that "the supreme need among the non-Christian nations of Africa was the same as the need in Europe and in this country—Christ."

Lyman Abbott Defends War.

"Supposing the Good Samaritan had come up an hour earlier, would he have any duty to help the traveler or should he have gone on his way in peace?" With this question, Dr. Lyman Abbott, editor of the Outlook, sought to refute the argument that war is necessarily an evidence of a decadence of Christianity, in an address at the University of Chicago, which established a record in drawing a bigger crowd than the Chicago-Wisconsin ball game at Stagg field. "The progress of the world has come because men have thought justice worth fighting for," said Dr. Abbott. He cited fighting under Cromwell and William of Orange, and in the Civil War, as examples of war for Christianity. Dr. Abbott believes the world is growing better.

AN ANNUAL REPORT.

A southern clergyman tells of a certain congregation whose annual report to its denominational authorities regularly reads like this:

"Number added last year by baptism, none.

"Number added by letter, none.

"Number dismissed by letter, five.

"Number of members who have died, three.

"Amount raised for State Missions, nothing.

"Amount raised for Home Missions, nothing.

"Amount raised for Foreign Missions, nothing."

Each year the letter closes with this request:

"Pray for us, brethren, that we may continue faithful to the end."

able, infinitely more important than the things which those of us do who attempt to take some part in administering the external affairs of the world.

"When I hear men like Mr. Stuart pleading for the means to introduce this great influence into a part of the world now for the first time feeling its connection with the rest of mankind, now first awakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will fail to take fire.

"Why, this is the most amazing and inspiring vision that can be offered you, this vision of that great sleeping nation suddenly cried awake by the voice of Christ. Could there be anything more tremendous than that? And could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force which is being set afoot in China?

"China is at present inchoate, as a nation it is a congeries of parts in each of which there is energy, but which are unbound in any essential and active unit, and just as soon as its unity comes its power will come in the world. Should we not see that the parts are fructified by the teachings of Christ?"

Here and There

HOW OPINIONS DIE.

"When an opinion that is opposed to the age is incapable of modification and is an obstacle to progress, it will at last be openly repudiated; and if it is identified with any existing interests, or associated with some eternal truth, its rejection will be accompanied by paroxysms of painful agitation. But much more frequently civilization makes opinions that are opposed to it simply obsolete. They perish by indifference, not by controversy. They are relegated to the dim twilight land that surrounds every living faith; the land, not of death, but of the shadow of death; the land of the unrealized and the inoperative. Sometimes, too, we find the phraseology, the ceremonies, the formularies, the external aspect of some phase of belief that has long since perished, connected with a system that has been created by the wants and is thrilling with the life of modern civilization. They resemble those images of departed ancestors, which, it is said, the ancient Ethiopians were accustomed to paint upon their bodies, as if to preserve the pleasing illusion that those could not be really dead whose lineaments were still visible among them, and were still associated with life." Lecky, *History of Rationalism in Europe*, vol. 1, p. 18.

SEEKING THE OLD PATHS.

Naturally, we love the old because we know it; we are fearful of the new because it is unknown. The old paths are trodden into the hardness of granite by millions of feet. It is easy to walk in them. But while we remember the setting of the prophet's exhortation and must do our best to follow it, there is also a time when the old paths no longer invite, when it is more difficult to walk in them than in some untried path. The very smoothness of the old becomes a hindrance to many feet, while the thorns and brambles of the wilderness may seem to others to be a shining road that fades over the hilltop into the radiance of the descending sun. Every reformer left the old paths at the behest of a voice that could not be resisted. The old paths may become the place whereon the unclean are found, and many a ravenous beast. Thomas and Alexander Campbell left one old path, at least, and but for their heroic lives the world would have been deprived of a worthy contribution to its religious life.

Every path whereon the individual finds clearer conceptions of God, of truth, and of duty is ever the old path to him.

THE LOGIC OF THE BELLUMISTS.

The present pro-armament agitation, let it not be forgotten, is in the interest of peace. Those who affirm otherwise will be set down as incorrigibly ignorant, if not insulting. Your fine military man is not a fighter; he is an apostle of peace. He may wear a gun upon his hip, but that is only to enforce his amiable doctrine. He means to have peace if he lay a dis-senter dead at his feet. Recently organized army and navy leagues are peace societies, so we are told. According to Mr. Roosevelt, "the peace prattlers are in no way blessed. On the contrary, only mischief has sprung from the activities of the professional peace prattlers, the ultra-peaceists, who with the shrill clamor of eunuchs, preach the gospel of the milk

and water of virtue, and scream that belief in the efficacy of diluted moral mush is essential to salvation." The only sensible peace advocate, according to the ex-president, is one who must arm to the teeth in the interest of peace. But if the present clamor is in the interest of peace, we should like to know how its advocates would proceed to make war.

MILITARY MEN SHOULD GET TOGETHER AND REVISE THEIR TEACHINGS.

General Homer Lea in his militarist work, "The Valor of Ignorance," says: "The deterioration of the military force and the consequent destruction of the militant spirit have been concurrent with national decay."

Says Theodore Roosevelt: "The Roman civilization went down primarily because the Roman citizen would not fight, because Rome had lost the fighting edge."

Other bellumists tell us that "all we know of the law of evolution forbids the conclusion that man will ever lose his warlike pugnacity, or that the nations will survive other than by the struggle of physical force."

Keep these quotations in mind, and remember that the pro-armament agitation is in the interest of peace, even Mr. Roosevelt's agitation. We are told that the best way to keep the peace is to be prepared for war. Now if nations fall into physical degeneracy by losing their fighting edge as did ancient Rome, why organize huge armaments to preserve the peace? If peace is poltroonry, if arbitration is moral insanity, if Mr. Carnegie has excited the pity of the civilized world because of his benevolent dream, why try to insure the peace of the world by arming? If peace will destroy any nation it should go to war. But the bellumist insists that he means to keep the peace. Verily, he is a strange fellow. In one breath he tells us that the warlike nations will inherit the earth; in the next he advocates big guns in the interest of peace, so that the MEERK will inherit the earth. Rome lost her supremacy because she would not fight; the bellumist means that we shall lose ours if we do—we must keep the peace with guns.

The bellumist position reminds us of some theological arguments we have heard: "You can and you can't, you will and you won't, you'll be damned if you do, you'll be damned if you don't."

The pro-armament arguments should be taken with heavy draughts of the mighty deep.

THE REVIVAL OF A MEDIEVAL PRACTICE.

Much has been made of late of those who believe that the Almighty has committed the destiny of the church to their superior wisdom, of the passage which forbids the receiving of an erring brother into our houses. Such a revival of intolerance is without excuse in a civilized age, and among our people. We seem to forget that in the early days of the Restoration movement many houses were closed against the pioneers. They were the heretics of the heretics, the dividers of churches, the sowers of discords in communities and homes. Now that we have won a large measure of success, the fathers are lauded as heroes and martyrs, and the advocates of closed doors are regarded as schismatics and bigots, men who

would have burned at the stake if they had dared. Let us learn wisdom from the past, and above all the hopeless folly of attempting to compel the acceptance of any doctrine by force.

What are we to do with false teachers? Do what the most enlightened people of the age do with false teachers in church and state alike. Teach them, be patient with them, recognize that they seek the truth as earnestly as we, that their lives are Christ-like, despite their errors. Let us regard them living as we shall regard them dead—brave and true souls who, though mistaken, were true to the light that was in them, and probably sacrificed more for what they believed to be the truth than ever we did for what we believed to be the truth.

If it be said that the New Testament justifies harsh measures, we must remember that both sides to a controversy have access to the same teaching on that point. Those who burn today may be burned tomorrow. The heresies of the hour may be the commonplaces of next year. "But after the way that they call 'heresy' so worship I the God of my fathers." A few years later the friends of Paul were burning the heretics!

It is always better to run the risk of danger from a devout heretic through the exercise of patience than to slay a prophet in disguise through our impatience.

The sins of tolerance can be corrected; the sins of intolerance never can be.

WHAT A FAMOUS ACTRESS HAS TO SAY OF WAR "HEROES."

The following from the "Christian Work" is of unusual interest just now when the effort is being made to prevent the awful tragedy of Europe from ever being re-enacted in human history.

"Military decorations and medals of honor for so-called bravery in committing wholesale murder," were denounced emphatically a few days ago by Mme. Alla Nazimova, the emotional Russian actress. "Medals of dishonor," she called them. The actress, whose role in "War Brides," now playing in a New York theater, has attracted widespread comment, asserted that women should show their opposition and disgust for warfare by snubbing military geniuses, who, she said, do their work of slaughter so well that life-destroying governments hang upon them these "bloody decorations" of military genius. "I refuse to shake hands, I refuse to show hypocritical courtesy to a man wearing the Iron Cross, gold braid stripes of promotion and other badges of military genius," said Mme. Nazimova. "We shrink from a man who has committed murder—the man who wears—what do you call them—ah, yes, prison stripes. Then how can a conscientious woman, one who frowns on murder, shake hands with and smile upon a man who has directed the murder of thousands, and been lauded and placed on the honor roll of governments whom he has so served. They are not heroes of brave deeds. They are cowards of the worst type. Instead of us women making army officers feel that they are brave men and heroes," continued Nazimova, "we should make them feel the weight of our contempt for this terrible crime of bloodshed and most horrible suffering. And we women should also say to those men marching off to kill, 'Go and fight if you will, but do not come back to us, your hands stained with blood.' Women do not realize their power," Nazimova went on. "If they did they would rise up—a most powerful army—and put a stop to this wholesale murder."

E. B. BARNES.

The Sunday School

DAVID SPARES PAUL.

INTERNATIONAL UNIFORM LESSON FOR
MAY 16.

Golden Text: Love your enemies, do good to them that hate you. Luke 6:27.

1. Samuel 26. Memory Verses, 11, 12.

American Standard Bible.
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(5) And David arose, and came to the place where Saul had encamped; and David held the place where Saul lay, and Abner the son of Ner, the captain of his host; and Saul lay within the place of the wagons, and the people were encamped round about him.

(6) Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. (7) So David and Abishai came to the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay round about him. (8) Then said Abishai to David, God hath delivered up thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite the second time. (9) And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless? (10) And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. (11) Jehovah forbid that I should put forth my hand against Jehovah's anointed; but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. (12) So David took the spear and the cruse of water from Saul's head; and they gat them away; and no man saw it or knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

(13) Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; (14) and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? (15) And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. (16) This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head.

Verse by Verse.

BY ASA MCDANIEL.

5. And David arose. When he had ascertained for a certainty that Saul was in the neighborhood, he determined to locate him in person.—Abner. Abner was the uncle of Saul and the captain of his army, see 14:50.—Place of the wagons. The wagons and the people were arranged in a circle around the king when he slept. The thought is that Saul was in the best fortified place in the camp.

6. Ahimelech. He is mentioned nowhere else in the Scriptures.—The Hittite. The Assyrian and Egyptian inscriptions inform us about the Hittite who lived in the neighborhood of Carhemish on the Euphrates, and Kadesh on the Orontes rivers in the sixth and eighth centuries B. C. There were some Hittites in Canaan near Hebron. They were a powerful people at this time in their history.—The son of Zeruiah. Zeruiah was David's sister, hence Abishai and Joab were his nephews. These boys figured in the wars of the future. 2 Sam. 21:17; 2 Sam. 3:30.—Who will go down with me to Saul? David called for volunteers. Read in this connection 2 Ch. 11:14-25.—I will. This shows Abishai's courage, and personal loyalty to David.

7. To the people. Saul's army, see 1 Sam. 14:45.—With his spear stuck in the ground at his head. It was customary for a soldier in camp to place his spear thus, that he might quickly be ready to meet the enemy. It was also a symbol of royalty.

9. Destroy him not. David was not seeking to destroy Saul's life, but to save his own.—Jehovah's anointed. David's reverence for the king is the same here as in 24:6, but in the first instance it is more pronounced.

10. As Jehovah liveth. The usual form of a solemn oath.—Jehovah will smite him. Jehovah will fulfil his own purpose. By a direct blow. His day shall come. In accordance with a decree already fixed, or a natural death.—Go down in battle. This took place a few years later, see 31:1-6. In any

case, David will not take the matter in his own hand.

12. A deep sleep. The sleep was so deep that they explained it as a sleep sent from God. This is perfectly natural, for the Arabs are heavy sleepers especially when they have been on a long march. Such an incident

Magnanimity

The Lesson in Today's Life.

BY JOHN R. EWERS.

Between last week's lesson and this lie many events. Driven from the court of



John R. Ewers

Saul, David, in reality, leads the adventurous life of an outlaw. About him gather many of his brave relatives and in addition a motley band of desperate men seeking any better chance. To govern this wild group taught him kingcraft. Now they protect some landowner from the raids of Arabs and receive in return food and clothing. Now they pilot some caravan through perilous districts and for this service are well repaid. Now they swoop down upon some enemy and help themselves to what they need. Let us notice a very few of the more important events of this outlaw period:

THE SHOW-BREAD.

Coming tired and hungry to the priest at Nob, David asked for food. The only bread at hand was the consecrated bread in the sanctuary. This David received and ate. It is worthy of note that Jesus referred to this event to teach that ceremonial law cannot stand in the way of humanity and its need. There is something nobler than slavish devotion to form. Jesus hated formality in religion. He wanted love and service. Evermore these are the highest motives.

ADULLAM.

Into the caves and hills now came that band of "down-and-outers" whom David molded into an army. The nucleus of his conquering army gathered here. If the general is great enough he can make an army out of almost any kind of material. A minister should not complain about the kind of people composing his congregation. If he has the right kind of stuff in him he will fashion them according to his will. Jesus worked with very ordinary men and women. David showed his master spirit by the way in which he organized his band of men.

HEROES.

Among the crowd of six hundred followers, drawn by his attractive personality about him in the hills, were certain of the most heroic men known to history. Never was greater personal devotion shown to a commander. One day as they reclined upon a mossy bank, David sighed for a drink from the old well by the wall of Bethlehem. Standing near their Master were a few of his most loyal men. Hearing this whispered wish, these men fought their way through the Philistines,

could happen at the present time among the men of the desert.

13. Went over to the other side. He crossed the valley and stood on the top of the mountain.—A great space. The thought is, to a place of safety.

15. Art not thou a valiant man? The word for valiant is not in the Hebrew which makes the sarcasm all the more cutting.—Who is like thee in Israel? This sarcastic way of putting the case made it vivid. Abner was like some of the Lord's followers today who are not watching their king's interests.

who held the city, secured the water and brought it triumphantly to their lord. They were worn and possibly wounded. The natural chivalry of David appeared when, rising, he poured out the water as a libation saying that it was too precious for him to drink. The chronicles of David's mighty men make interesting reading. One finds the story of the man who stood alone and slew the Philistines, of the man who plucked the heavy spear out of his enemy's hands, a spear heavy as a weaver's beam, and of that bravest of all men who in time of winter went down into a pit and killed a lion. Hugh Price Hughes had a great sermon upon the man who could slay lions in winter time, i. e., the time of no hot enthusiasm!

HONOR THY PARENTS.

In the midst of this wild and dangerous life it appears that David took thought for his father and mother. He sent them for protection to the land of Ruth. There was always a warm love-side to his life that wins us.

NABAL—THE STINGY.

One of the men protected by David's band was Nabal. He was one of the type who is ready to receive everything and give nothing. The story reads like a romance. When David suggested some return for his protection, Nabal insolently denied him anything. He was not only stingy, but vicious as well. On his way to kill this wretch, David was met by the gracious and beautiful Abigail, who was quite the opposite of her husband. Her charming ways and generous gifts softened David's heart and he spared Nabal. Returning home Abigail found her husband in a drunken debauch. He was drowning his sorrows. A few days later he died and then Abigail became the wife of David. Moral: Thus in trying to save everything he lost everything, his property, his wife and his life.

LARGE-HEARTEDNESS.

The present lesson teaches only one great truth: It pays to be magnanimous. This lesson makes a good story. David and Abishai coming into the very center of Saul's camp. The scepter-spear stuck in the earth with the water-pitcher by it. The clever remark of Abishai that he would not strike twice! The sparing of God's anointed—excellent diplomacy. The call from the distant hill-top. The penitence of the king. It is a good story. Almost as good as the other one about cutting off a part of the King's skirt in the cave. David had learned to labor and to wait. He knew that when the time was ripe God would deliver him of his enemy. Events now follow swiftly and next week we shall read of the last fatal battle with the ancient enemy—the Philistines—and of the sad death of King and Prince.

Disciples Table Talk

Butler Preachers' Banquet.

On March 12, at the Chamber of Commerce, Indianapolis, the Sandwich Club, of Butler College, an organization of ministerial students, banqueted. Friends accompanied the young men. Presidents Howe and Paul, Professors Morro and Hall, and Ferris Stevens spoke. The speeches gave serious consideration to some of the practical problems of the ministerial students.

Wants to Help Terre Haute.

J. Boyd Jones, pastor at Anderson, Ind., has accepted a call to Central church, Terre Haute, the city where politicians are sent off to jail by the carload. In making a statement to the Anderson church as to his reasons for leaving a pleasant pastorate in Anderson, he asserted that he was desirous of sharing in the labor of building a new Terre Haute on moral lines. He will become pastor of a large church, which had a great influx of new members through some evangelistic meetings, and the situation is one that calls for a strong man.

Nebraska School Fights Tobacco.

Cotner university, of Bethany, Neb., has a new regulation: No tobacco user can represent the school in any athletic event, debate or oratorical contest. Students who persist in the use of the weed are finally dismissed from the student body. This same school is encouraging dramatics and an addition is being built to the gymnasium at a cost of two thousand dollars to care for this kind of work more conveniently. The debating teams won every debate in which they engaged this year. Prof. R. L. Hoff has trained the contestants and his work is regarded as being peculiarly effective.

N. B. A. Easter Offering Larger.

The total Easter offering this year for the N. B. A. and including the eighth day after Easter is \$8,572.31. This amount is \$127.63 in excess of the amount received last year for a like period. The society urgently needs \$40,000 in order to pay the present debts on the homes and to adequately care for the hundreds of wards now in these twelve institutions in ten different states.

Minnesota to Hold Convention.

The Minnesota state convention is to be held in a summer resort from June 28 to July 4. The convention will operate the hotel and furnish board and room for ten dollars per week. Among the leading speakers will be J. H. Goldner, Cleveland, O., and F. W. Burnham, president of the A. C. M. S. The convention promises to be an interesting and helpful one.

Will Not Live With the Mormons.

J. N. Crutcher says he will not live with the Mormons. He received a call to the Salt Lake City, Utah, church, but has decided not to accept it. He will remain in southern California as evangelist and supply preacher. He recently closed several months of supply work at Long Beach, Cal., during which time the church made progress.

An Address to Church Officers.

The Official Board of Norwood church, Cincinnati joined recently in a meeting of the church officials of their city to hear an address by Prof. G. W. Fiske, professor of Church Administration of Oberlin Theological Seminary. He spoke on efficiency in church management.

Envelope Collections in Sunday-school.

First church, Warren, O., is installing the dated envelope system in the Sunday-school. No pledges are being taken from the pupils, but it is desired to keep a record of the contributions of the members. The year-book of the congregation seems to do an injustice to certain families which contribute a large part of their money through the Ladies' Aid

Society, or Sunday-school, or C. W. B. M. These families have not been shown in the annual reports as supporting the work generously. It is felt that the new envelope system will help correct this defect.

Church Enjoys Good Music.

Rosemont, Tex., church will have a con-

cert soon by the foremost musical organization of the state. The Schubert Choral Club will give a concert on May 7. This church has for several weeks been using stereopticon missionary lectures at Sunday evening services.

R. F. Thrapp Takes Brief Vacation.

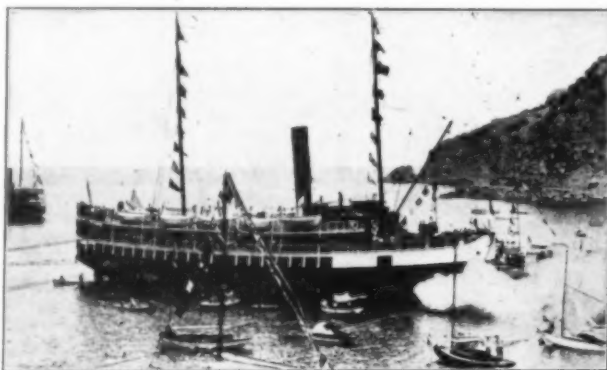
First church, Los Angeles, has granted Russell F. Thrapp a vacation following the sad bereavement which he has suffered in the death of his wife. He will spend some time with his son, Elbridge, at Leland Stanford University. The pulpit is being filled by W. H. Bagby, F. M. Rogers and B. C. Hagerman.

Disciples Churches in Los Angeles

There are few sections of the country where the Disciples are so numerous and aggressive as in Southern California. There are eighty-eight churches in the five counties comprising Southern California, with a membership of about eighteen thousand. But few of these members are native to the state. Most of them, during the last few years, have come from other parts of the country. A great many come who never affiliate with the churches, but those who do take membership are naturally from among the very best churches elsewhere. This fact makes the membership of our churches especially strong. In the city of Los Angeles, which now has a population of half a million people, there are twenty Disciple congregations. Besides these twenty churches,

B. F. Coulter; the Wilshire Boulevard church, situated on the finest drive in the city; and the First church. It has a central location, at Eleventh and Hope streets. Its membership is the largest in the city, and its downtown location naturally attracts large numbers of people.

During the past year the Boyle Heights church has entered a beautiful and commodious new building. The University church has moved its location to one of the finest boulevards in the city, and is planning to erect a forty thousand dollar edifice. The South Park church, also, has plans for a thirty thousand dollar building, and the basement is already completed and roofed over, and services will be held there for the present. The Pico Heights church has also



Avalon Bay, Santa Catalina Island, which will be seen by convention goers

is Christ's Mission, work maintained by the Endeavorers of Southern California on San Pedro street. H. A. Sullivan is the superintendent. This mission holds services nightly, and many men have been led into the better life through this work. The Japanese church is ministered to by Rev. T. Kawai. The national Christian Woman's Board of Missions also does work through the Japanese Institute. A splendid new building has been lately dedicated. A mission is also supported among the Chinese by the Southern California Board of Missions. Mrs. L. S. Blakeslee is superintendent.

The names of the churches in Los Angeles, with pastors, are as follows: Alvarado, W. H. Salyer; Boyle Heights, L. F. Stevens; Broadway, C. F. Hutslar; Central, E. H. Keller; Cypress Park, Booker Smith; East Eighth St., D. L. McMickens; East Side, Thos. G. Picton; South Figueroa Boulevard, Leonard G. Thompson; First, Russell F. Thrapp; Highland Park, Dan A. Trundle; Hollywood, Lloyd Darsie; Magnolia Avenue, R. W. Abberly; Naomi Avenue, Nelson H. Browning; Pico Heights, S. M. Bernard; Shorb Avenue, F. W. Jackson; South Park, Scott Anderson; University, J. W. Maddux; Vermont Square, J. R. McIntire; West Side, D. W. Honn; Wilshire Boulevard, J. P. McKnight.

Every church in Los Angeles has regular pastoral work. In fact, all of the churches in Southern California constantly support regular preaching. The churches which are best known in the city are: The Magnolia Ave. church, in which Rev. J. P. McKnight did a monumental work; the Broadway church, founded by the millionaire merchant,

enlarged its building. In fact, it may be said of every church in the city, that the move is forward. The Hollywood church is unique in its architecture; the Ladies' Home Journal recently published a picture of it as a type of the bungalow style of building for church worship.

On account of the fact that there is no rain in Southern California from the first of April to the first of November, and the further fact that the days and nights are always cool in the summer time, the summer attendance is nearly as large as during the season known as winter. One preaches to about as large audiences in August as in January. The membership cannot be said to be altogether stationery. For example, the pastor of the First church, during the last three and a half years has dismissed almost two-thirds of the people who were members at his coming, and has supplied their places with new material. This is true, in some sense, with all of the Los Angeles churches.

The work in the city is carried forward, principally, by an organization known as the Joint Board of Christian Churches, planned somewhat after Kansas City Board. This board has already raised considerable money with which to assist in the erection of new buildings in the city, and the fellowship cultivated has been delightful.

The Disciples stand high in Southern California. They are recognized as leaders in several departments of work. They are never referred to as "Campbellites." In Los Angeles, they are at the forefront of every good work, and are esteemed very highly by the city at large.

R. F. T.

Third District (Ill.) Convention.

The annual convention of the Disciples of the Third District of Illinois will be held at First church, Quincy, May 11-13. A splendid program has been prepared and everything points to a good convention. Lodging and breakfast will be furnished free. The ladies are preparing to serve dinner and supper at the church. Every church in the district is urged to send representatives. L. Huff is the secretary.

Dedication of Lemoyne Church, Harrisburg, Pa.

After twenty years of worshipping in a small, unpretentious building, the Lemoyne congregation, assisted by R. H. Fife, on March 28 dedicated a splendid edifice. The new building cost \$16,500, and is worth considerably more. It will seat between 750 and 800 people in view of the platform and is dividable by means of movable partitions into various departments thus adapting it to efficient Sunday-school work. There is a fine basement under the entire structure containing large social hall, kitchen, robing rooms and space for an enlarged school when it is needed. It is the most beautiful and convenient, and also the largest, of the churches in the town and gives the Disciples a standing in this eastern community where they are almost unknown, such as they have never enjoyed before. The pastor, Melvin Menges, writes that many persons deserve mention as having helped to make this building possible, but mentions especially Dr. J. W. Bowman, D. C. Hamilton, Prof. W. C. Bowman and H. B. Witman whose steadfastness and generosity through a long period of years have been largely responsible for the establishing of the church in this place and for its present magnificent equipment.

An Efficient Church.

W. H. Baker went to First church, Keokuk, Ia., last September and since that time there have been 42 accessions to the church, 14 by confession and 28 by statement. The church has made good progress. The Sunday-school has increased in average attendance nearly 40 per cent. A Boy Scout troop has been organized with E. G. Weisman as scout master. Mr. Baker is pushing all departments of the church work and the congregation is very carefully organized with a view to finding something for all to do. Revival services held recently brought 12 accessions to the membership. Harry W. Talley assisted with the music.

Wednesday Night Evangelism.

The series of meetings held by H. G. Connelly at New Albany, Ind., for the past two weeks have closed, but for some time to come the Wednesday prayer service will be held on the evangelistic plan, with a sermon by the pastor and special music by Mrs. Connelly, whose beautiful voice and winning personality have done so much to aid Mr. Connelly in his successful work at New Albany and other places. During the two weeks' meeting there were twenty-six confessions and six by statement. The names of all new members will be kept on the visiting list of the Aid Society and each one, if possible, will be visited by two ladies each week for the next two months. The Aid Society is of much assistance to the pastor, two visitors from its membership aiding him in his pastoral visits each week.

Dedicate New Edifice at Kenney.

Kenney, Ill. church has a new building and a new preacher. With this combination, optimism flows bountifully. The old building dedicated in 1883 has been discarded and a fine brick structure costing \$12,000 has been consecrated to religious purposes. The new pastor is Mart Gary Smith, at present at the University of Chicago. Mr. Smith has studied at Texas Christian University, Drake University, and late in June will receive an A. M. degree at the University of Chicago. Mr. Smith has served as public school teacher, newspaperman and preacher. In his preaching experience, he spent a term in far away Arizona. The congregation at Kenney is greatly pleased with the work of Mr. Smith, and he is rapidly growing in the esteem of the people.



The Bible Institute, Los Angeles, where the sessions of the National Convention will be held

See Southern California

Vice-President Marshall favors cutting out the last year in high school and the senior year in the university and giving a tour to the golden West instead. One should take in all the "by-products" enroute to the Coast—the Grand Canyon, the Canadian Rockies, Yellowstone, Yosemite and many other attractions, going by the southern route and returning by the northern, or the

rising majestically in the background to give them a delightful setting, flowers, oranges, olives, walnut and eucalyptus groves, all may be seen in rich profusion and charming variety.

Nowhere in all the world can one see so much in so short a time and distance as you can from Los Angeles as a starting point. You may see more beauty and variety in one day's ride by train, car or auto, than elsewhere in a week. It only requires a few days, after or before convention, to see wonderful Redlands with her Smiley Heights, Riverside with her Mt. Rubidoux, San Bernardino with her Arrow Head Springs, Up-lands with its world-famed streets, Pomona the beautiful, Pasadena the Crown City, Corona with her lovely valley, Whittier fringed with glory, Santa Ana the wonderful, Orange with her charm of scenery, Fullerton with her world famed oranges—all these come within close range of your wondering eyes, on your one day kite-shape track trip. This is but one of a score of possible trips. This is giving you a hurried glance at the index page. You should read this marvelous volume. It will linger in your memory as its most precious heritage.

Dan Trundle,
Member Publicity Committee,
Los Angeles Convention.

Finishes Useful Pastorate.

R. L. Handley will close a three and a half year pastorate on May first, at Kalamazoo, Mich. In that period there have been 165 accessions to the church and the building debt has been materially reduced. Many substantial improvements have been made on the house of worship. Mr. Handley has not accepted a call yet, nor has his successor at Kalamazoo been chosen.

Pageant at William Woods.

A jubilee pageant on May 25 is a feature of the 1915 commencement exercise program at William Woods College, Fulton, Missouri. That successful Disciple school for young women celebrates its twenty-fifth birthday at this time, when all the important epochs in its history will be presented in pageantry. William Woods is one of the leading schools for the education of young women in the middle west.



Mr. C. C. Chapman, Chairman of the Convention Committee of Arrangements

reverse. It is equal to a year in Europe to spend ninety days in this fashion, and far more safe just now.

A retired British army general said of one of the choice spots of the charmed West: "My wife and I have traveled over the world for forty years, and we do not hesitate to say that this is the most sublime spot that we have ever witnessed in Europe, Asia, Africa or America." Mountains, lakes, rivers, seas, gulfs, "sweet fields arrayed in living green," buttes, mesas, canyons, arroyos, forests (live and petrified), beautiful valleys, long vistas of corrugated, terraced, undulating foothills, with massive mountain ranges

Successful Pastorate Ends.

J. W. Darby has had 510 accessions at Washington, Ind., in three years and the membership is now over a thousand. The Bible-school attendance has trebled in this time. He has resigned this pleasant pastorate and will shortly go to Tulsa, Okla. The church at Tulsa is planning the erection of a hundred thousand dollar building.

Louis R. Patmont Lecturing Again.

Louis R. Patmont, with his brother, Oscar, and his father and mother all visited at Griswold, Ia., recently and Mr. Patmont spoke to a large audience.

Rural Life Conference Held.

The Rural Life Association of Indiana will hold a session at the College of Missions this week. Prof. F. E. Lumley is to speak on "Social Service and the Rural Church." E. C. Martindale will deliver an address on "The Church and Community Industry." J. W. Lanham is announced for the topic, "A Ministry of Fifty Years With One Rural Church." In the evening Prof. Jabez Hall will speak on "Personal Reminiscences of Alexander Campbell," and Grant K. Lewis on "The Rural Church and the Nation." On the second day in the morning J. W. Street will speak on "Conditions as I Have Found them"; W. H. Newlin on "Opportunities of the Rural Field," and Chas. T. Paul on "A Study in Missions." In the afternoon Prof. Lumley will speak on "Training for the Rural Ministry," and Dr. J. N. Hurty on "The Gospel of Sanitation." Visiting ministers will be entertained for lodging and breakfast.

Australian Preacher in America.

A. O. Rankine is a successful Australian preacher. He built up the congregation at Adelaide from 17 to 800 members. He has come to America to make his home and is now in Los Angeles. He expects to accept a pastorate in this country.

Illustrates Mexican Life.

Mrs. Bertha Mason Fuller, Dallas, Texas, who has served in Mexico as a Disciple missionary, is now giving missionary entertainments in Texas. She dresses the young people in costume and illustrates the habits and social customs of the Mexicans.

Good Work at Steubenville, O.

E. H. Wray is minister at Steubenville, O., and his report is full of good cheer. During the past year there have been 151 accessions to the church by confession and baptism. The total receipts of the church have been \$7,096.79 of which \$1,100 went for missions. Mrs. C. S. Settlemyer, Nanking, China, is a living link missionary of the church. The Mission Circle has assumed full responsibility for the education of a young woman in the mountain school of Tennessee.

Oliver Stewart Smiting Drink Demon.

Oliver Stewart is a prominent member of the "Flying Squadron," a temperance movement which will visit 250 cities in a preliminary campaign to make the United States dry in 1920. Some of the greatest temperance speakers in the country are on the team. They recently visited Des Moines and made a strong impression on that city.

A New Parsonage in Norfolk, Va.

The movement for building parsonages is being felt in various parts of the country. First church, Norfolk, Va., is building a home for its minister, C. M. Watson.

Professor Now a Preacher.

Prof. Alfred Fairhurst, formerly on the faculty of Transylvania University, has abandoned the classroom for the pulpit. He recently accepted the pastorate of Garfield Park church, Santa Cruz, Cal. Another professor to seek the joys of the pastoral relation is E. W. Stairs, who taught several years in Berkeley, but who will soon go into pastoral work again. He has been resting and rusticiating in Illinois for some time.

Housing the Bible School.

Prairie City, Ia., church is building a house for its Sunday school, and when dedication day comes around, there will be no

money to raise, for it is being provided in advance. On a recent Sunday, they raised money at the rate of a hundred dollars a minute.

Oklahoma Church on Fire.

The edifice at Chickasha, Okla., caught fire on Easter Sunday in the basement, and narrowly escaped destruction. Aside from this unhappy incident, the day was a very encouraging one for the local church.

Sunday-school Trebles in a Year.

Rowling Green, Mo., has a Sunday-school which has trebled in attendance in one year. The pastor, Arthur Stout, recently held two weeks of revival meetings in which 31 members were added to the church.

C. W. B. M. Remembers Orphans.

The C. W. B. M. auxiliary at Rising Sun, Ind., has recently made garments for the children of the St. Louis Orphanage. A total of fifty-one pieces of clothing were sent.



In and Around Chicago

Ed Witwer, a well-known Chicago layman of Jackson Boulevard church, who has been dangerously ill with pneumonia, is still at the hospital but has passed the crisis of his disease safely and may be expected to make full recovery soon.

A device in use in Jackson Boulevard Sunday-school to increase attendance and mis-

entertainment in West Pullman church last week which was much enjoyed. The numbers were well chosen and rendered with good interpretation.

A number of the Chicago churches have announcements out for Mothers' Day, on May 9.

The young men of Irving Park Sunday school won second place in an inter-church field day held in Irving Park recently. The church is establishing tennis grounds and a training track on the church property to develop budding athletes.

In Park Ridge, a suburb of Chicago, there is a federated church, uniting the Congregationalists and Methodists. Two new members recently asked for baptism according to the custom of the New Testament church and were brought to Irving Park church where they were baptized.

The Chicago Christian Missionary Society will meet in the Ohio building, Wabash avenue and Congress street, Friday evening of this week at which time a number of matters very important in the work of the society will be discussed. F. W. Burnham, president of the American Christian Missionary Society, will be present and speak.

The Christian Endeavor society in Evanston church has been rehearsing a home talent play which will be given on Friday evening, May 7. The name of the play is "Our Neighbors." A Sunday-school class of this church composed of young women, and called The Loyal Daughters, have issued two hundred books of gummed fruit labels, which were printed on the church press by the men helpers in that department.

Charles M. Sharpe continues his ministry at Monroe street church. There is a steady growth in optimism and other things that count.

Evanston church observed Boosters' Week recently. The members received by mail a circular showing from the statistics of the church all the good things that might be said of the church and the pastor, and they were asked that the week be spent in promoting the church in the community.



Rev. Lloyd H. Miller, new pastor at Metropolitan Church, Chicago.

sionary interest is giving out flags representing the missionary lands. Each Sunday a talk is given on some mission station and the flag representing the country where this station is located is given out. The device is called "A Trip Around the World."

The Englewood Christian Orchestra gave an

New York Missions

The three English missions and the Russian mission of Greater New York, show continued growth and healthy interest.

Accessions, during the month, 3; total church members 1,171; enrollment in Sunday-school, 1,010; average attendance Sunday-school, 765; total money raised on the field, \$532.86.

Ridgewood Heights mission church, with a floor space of about 35x40, is endeavoring to take care of a Sunday-school of over 200 average attendance. This is an impossibility as far as Sunday-school efficiency and teaching are concerned. With proper equipment there could be a school of 500. Unless they can be assisted in providing larger and

better quarters they will have to change the Sunday-school hour for the sole purpose of reducing the attendance about 40 per cent.

The Russian mission has reached its highest point of efficiency under present conditions. With its Sunday-school, outdoor services, English classes, singing classes, etc., nothing can be done meeting in rented rooms in the basement of another church with these same rooms being rented to other nationalities also.

It is for the brotherhood to say whether the Disciples of Christ in New York City shall advance the kingdom, or merely mark time. M. M. A.

Notes from the Foreign Society

For the first twenty-one days of April there was a gain in the receipts as compared with the same days a year ago of \$1,335.52. There was a gain from the churches in the same period of \$404.92. It is greatly to be desired that the offerings this year may exceed the offerings of last year by at least twenty per cent.

S. J. Corey delivered four lectures at the College of Missions last week, on the following topics: "The Type of Missionary Needed in the Far East," "The Missionary Challenge and Opportunity of the Far East," "The Missionary's Dynamic," and "Scenes of Mission Work in China and Japan." The last lecture was illustrated by moving pictures secured by Mr. Corey on his recent visit to the Orient.

In the month of March there were seven baptisms in Osaka, Japan. The union evangelistic tent meetings begin in Osaka this

others are unwilling to have the tents on their land at any price.

W. H. Hanna, of Vigan, Philippine Islands, writes that Ilocos Norte should have two families, or workers, at once. He says: "The ten years we have been at work have been a time of seed sowing. The work in the hospital has given us prestige. A new generation has sprung up which know not the old time Romanism and this generation is found now in the intermediate schools and high schools. The time of reaping seems to be at hand."

Owing to the failure of crops for two years, Dr. Osgood, of Chuchow, China, writes that the city reform society has not been able to raise as much money and push forward financial enterprises, but they have carried on two schools in the church for illiterate men and women. There were more than 150 in attendance during the winter. The city teachers gave their time without charge and one of the rich men found the money to finance the enterprise, so it has cost the scholars nothing. He says: "The Society is just finishing a large stone bridge to the park and when that is done they hope to put more buildings in the park and enlarge the present playgrounds. Our schools are about as large as usual. We have about 150 day pupils. Eight pupils and two teachers were baptized this winter, also the wife of another teacher, who is himself a Christian."

R. A. Doan has been asked by the missionaries in Japan to stop on his way back to America and attempt to organize adult Bible classes among the Japanese Christians. There are no organized Bible classes in China except those Mr. Doan has organized since the beginning of the year.

W. L. Burner writes: "Personally, we are more encouraged than ever over the work here in Cuba, but understand that we are just beginning to get into shape to do the work. It will necessarily continue slow, but it is responding and will do even better. I am sure. Our greatest need is a larger force, also a school here in Matanzas. I go to Manguito Monday, where some half dozen are waiting to be baptized. I consider this one of our very best works. The people meet in a private home. They have great hopes for a church building. We have kept them waiting long and must soon make good to them with a building."

S. J. Corey, Secretary.



Mr. M. B. Madden, who is holding tent evangelistic meetings in Osaka, Japan

month. M. B. Madden, as a member of the committee for locating tents, has been having all kinds of experiences. Some of the people gladly gave the use of their land. Others will rent it at a nominal price and

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Stockton, Kans., Roy L. Brown, evangelist; 40 accessions; continuing.

DeWitt, Ark., C. L. Organ, evangelist; continuing.

Kinston, N. C., Bernard Smith, pastor; Percy Cross, evangelist; 64 accessions; continuing.

Sayre, Pa., C. W. Clark, pastor; F. B. Thomas, evangelist; 29 accessions; continuing.

Lexington, Ky., Central, I. J. Spencer, pastor; Minges Evangelistic Company; 101 accessions; continuing.

St. Louis, Mich., J. C. Meese, pastor; Robert Whiston, evangelist; 121 accessions; closed.

Kansas City, Mo., Quindaro Boulevard; James Small, evangelist; Carrol Ridenour, singer; 85 accessions; continuing.

Shepherd, Mich., Robert Whiston, evangelist; continuing.

Colleyville, Kans., Arthur Long, evangelist; Wallace Tuttle, singer; 117 accessions; closed.

Hallowell, Kans., Arthur Long, evangelist; Wallace Tuttle, singer; continuing.

Lewiston, Ill., F. A. Sword, evangelist; continuing.

CALLS.

J. H. Stidham, to Brookfield, Mo. C. D. Seerist, from Columbus, O., to Ridgeway and Mt. Victory.

Martin Halloway, to Salisbury, Mo. Oscar Joneson, to Osawatimie, Kans.

M. Pittman, from New Orleans, to Ligonier, Ind.

Chas. A. Lockhart, to Kahoka, Mo. H. G. Burgess, to Canton, Mo.

E. W. Corn, to Dumore, Scranton, Pa.

Girls' Glee Club Sings.

The Girls' Glee Club of Hamilton College, Lexington, Ky., recently gave their annual concert under the direction of Professor E. W. DeCamp. An audience that filled Morrison chapel enjoyed the concert. The program consisted of the cantata "Garden of Flowers," violin numbers, the playlet, "Our Aunt from California," and some pleasing vocal numbers.

Transylvania Student at Oxford.

A letter has been received at Transylvania University, Lexington, from Mr. H. S. Hilley, now in Jesus College, Oxford University, urging students of Transylvania to take the entrance examinations so as to be eligible to

appointment to the Rhodes scholarship. Mr. Hilley graduated from Transylvania in 1913, and is greatly enjoying the privileges of the scholarship to which he was appointed one year ago.

Have a Rubber Day

"Rubber Day" in Central church, Youngstown, O., is the set day for the members to collected all their old rubbers for the Ladies' Aid Society. A good sum is realized from the sale of these old rubbers.

Memorial Service for Mrs. R. F. Thrapp.

Mr. and Mrs. R. F. Thrapp spent a number of happy years in the Jacksonville, Ill., church. This church on hearing of the recent death of Mrs. Thrapp from cancer, sent telegrams to Mr. Thrapp and his son, Elbridge. On Wednesday evening, April 14, a memorial service was held in the church at Jacksonville in honor of Mrs. Thrapp. Several papers were read, full of beautiful tributes. Among them was the following: "Her life and influence in the home centered around the one idea of extending the work of the Master through the tireless efforts of her husband. She was heard many times to say that the home of a public man must be so kept that when he entered that home those influences which would be most helpful must surround him, and give that rest and quiet so much needed."

Motor to California Exposition.

The Frederic Clark Concert Co. is made up of the Clark family and they are motoring their way to California to see the great exposition. They are giving some entertainments on the way and recently stopped at Mitchellville, Ia., for this purpose. They are members of Angola, Ind., church.

Remember CHILDREN'S DAY FOR FOREIGN MISSIONS First Sunday in June



The Burden of the Oriental Child

Supplies

Sent

Free

Order

Them

Now

(Be sure and address as directed below.)

The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interests of Foreign Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

2d. "In Cherry Blossom Land." The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, drills, recitations. A real demonstration of missionary work in Japan. Portrait of Chas. E. Garst, pioneer missionary to Japan, given free with the Exercise for use on Children's Day, and to be framed afterwards. Exercise adapted to large or small school.

Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary
Box 884 CINCINNATI, OHIO

Modern Methods at Nickerson, Kans.

Kansas is always progressive and even in church work there is every evidence that Kansas wants the best. The church at Nickerson, of which Frank G. Richard is pastor, is planning for an every-member canvass and will also join in a union meeting next fall. The Sunday-school at Nickerson is ordering a Bulletin Board and putting the "Conquest" in the hands of its people. A church with such good aids as these should go forward continually.

Veteran Disciple Likes the "Century."

Miss L. Pollard of McAlester, Okla., is a well-read Disciple and is now in her 79th year. She has watched the Disciples grow from a small beginning. Writing with regard to *The Christian Century*, she says: "I find great pleasure and comfort in your most excellent paper. While I am too old and belong, I guess, too much to the past with its battle for 'first principles,' to keep step with you along some lines, I get strength and inspiration from the sweet, Christ-like spirit you manifest, and I enjoy the paper from a literary standpoint. Down deep in my heart, I believe you are blazing out the only possible way to Christian union. I hope to send you some new subscribers soon."

Indiana State Convention.

The seventy-sixth annual convention of the Disciples in Indiana will be held at Marion, May 10-13. Four full days will be occupied and the workers propose one of the best programs ever presented at a state convention. Free lodging and breakfast will be provided for all delegates. Other meals will be served in the church at a reasonable rate. The programs are off the press and can be secured of C. W. Canble, 427 Law Building, Indianapolis. John M. Alexander is Indiana's president.

Paris, Ill., Church Wins Civic Victory.

The secular papers of the country have advertised Paris, Ill., far and wide as a city of great wickedness. The friends of Paris do not deny but that there have been some very bad conditions in the city and in all of Edgar county for that matter, for some time. But there has been a campaign on for at least six months and the reform element of the city has scored several victories. Three of these stand out as remarkable achievements. Early last fall a campaign to enlarge the water supply was carried on and a proposition to bond the city for \$800,000 for this purpose was carried eight to one. The reform element encouraged by this victory began a campaign for the Commission Form of Government. This had been defeated twice before. But this time it carried five to two. On Tuesday, April 20, a complete reform ticket consisting of mayor and four commissioners was elected by majorities ranging from 150 to 650. H. H. Peters, pastor of First church, has been in this clean-up campaign from the very first and has served on committees in each case. He writes: "Let those who have Paris written down as a town that is totally depraved, revise their report. Bootleggers and gamblers and political crooks will have to leave or change." This is a sample of what could be done in many other places by persistent campaigning.

Men Promote a Revival.

A Union Men's Bible class meeting at the court house in Princeton, Mo., has brought great religious uplift to the town. This class was organized last fall by B. G. Reaves while holding evangelistic services, and has been fostered by the pastor, Edwin T. Cornelius. This spring the class promoted evangelistic meetings and called W. H. Pinkerton to do the preaching. There were 215 penitents during the meetings, which were held in the largest auditorium in town, and nearly half of them went into the Disciples' church. The great majority of the converts were men. This has compelled the church to plan a new building at an expense of twenty thousand dollars. The pastor calls the men's class "the Princeton Idea," and invites pastors to write him about it.



New equipment of Central Church, in Gary, for the religious Day School, conducted by the American Christian Mission Society.

Pen Points of Home Missions

Alberta, Canada, has a growth in population of 413 per cent the past decade. We have ten new churches in that great territory each with a membership of less than 100. Their total membership is about 400. They contributed last year \$667.02 to missions and raised for local expenses \$5,878.77.

Saskatchewan had a growth in population of 439 per cent. We have eight churches in that province with a total membership of 262. They contributed last year \$210.45 to missions and \$3,672.11 for local expenses.

British Columbia had a growth of 119 per cent and its present population is 392,480. In this vast domain we have two churches both of them located at Vancouver with a total membership of 108. They contributed last year \$75.30 to missions and raised \$4,046.44 for local expenses.

The largest gain in the past decade in any one of the states of the Union was in Washington with 120 per cent. In that state we have 133 churches with a total of 16,959 members. They contributed last year to missions \$14,948.28 and raised for all local expenses \$83,827.89.

We need workers in Utah with the same settled conviction that takes others to the foreign field—a conviction that God has called them there as a life-work.

The development in the Dakotas is so rapid as to submerge all present home missionary provisions to meet the situation.

At Reno, the capital of Nevada, there are students who, until they entered the state university, never had the opportunity of attending a church service or Sunday-school.

The church which keeps in touch with Wyoming for the next few years and shows its faith by generous reinforcements of money and workers, will raise up for itself and the kingdom a mighty following.

The foreign field will find in Texas and Oklahoma another strong base of supply for the future.

300,000 Indians, 100,000 Mexicans, 75,000 Japanese and 70,000 Chinese magnify the missionary opportunity of the great West.

Fundamental to the history of the United States is its location on the Atlantic opposite Europe, and a significant fact connected with its future is its location on the Pacific opposite Asia.

Japanese Buddhist missions expend \$40,000 per year to plant that faith on the Pacific coast. This is twice what any Protestant church appropriates for Japanese work there.

From a handful of Disciples meeting in a plumber-shop to a self-supporting church with a building costing \$30,000 in six years is neither "a peanut business" nor a waste of missionary money. It cost the American Society \$3,000 to do the job.

There is no richer mission field in all the world than the vast Northwest.

In Washington there are 937 towns and villages without any religious privileges whatsoever.



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Home Missions and the Rural Church

BY ALVA W. TAYLOR.

Four out of every five churches among the Disciples of Christ are either in the open country or the village where they are supported by farmers. Less than one-half of them are making any progress. They were founded by an evangelism that was superb in its vigor and zeal; they must now be nurtured by a pastoral oversight that is no less vigorous and zealous.

The average membership of the rural church is small; it is able to support preaching for only a part of the time; but the average of giving for the membership is only about one-third that for the members of city churches. There is great need for teaching in regard to stewardship. The country church can give as much per member as the town church and it will when it is cultivated.

The greatest need of the rural church is that of pastoral care. No city church would expect to prosper without it; the country church is no different. Co-operation between

rural churches and a vigorous campaign among them for greater giving would enable many to employ pastors. Here is one of the largest pieces of home missionary work offered.

The country churches furnish the larger number of ministers and missionaries. If they decay there is danger ahead for the ministerial supply. But they give little to missions; not more than one out of seven of them contribute regularly to both the home and foreign societies and the average of their gifts is less than ten dollars. To cultivate them and arouse them to some sense of efficiency would bring back many times the money spent in course of time.

There are too many churches in the average rural community. There is scarcely a rural church that does not have from two to four others within four miles of its church yard. Here is one of the largest open fields for the practice of Christian union. The church will live in the country that most effectively serves its community and is least sectarian. The rural church field affords a fine opportunity to a people who preach union.

The American Christian Missionary Society is co-operating with state and district societies in the supervision and conservation of the rural church and is anxious to enlarge this work. It awaits only upon funds to do so. As an example of its activities Missouri may be cited. In that state the work is done on the field by district superintendents; these men oversee all the rural churches; they hold efficiency institutes, keep them in touch with preachers when they are unpastored, cultivate the missionary spirit among them and seek in every way to guide them into a more active and efficient life.

In work for the rural church there is then: (a) a large field for religious consecration, to save religion for the rural community; (b) a fertile source for larger missionary income; there are 5,000 churches of the Disciples of Christ that are doing nothing substantial for our missionary work; one-third of our membership is enrolled out of a million to the annual missionary resources of the brotherhood; (c) the American Christian Missionary Society is anxious to

enter this field in a larger way; give it the funds and it will do a great work for the rural church.

...

MISSION WORK IN NEW MEXICO.

Perry J. Rice has made a tour of the principal mission points in New Mexico and west Texas. He has visited Carlsbad, situated in the lower Pecos valley, Artesia, Roswell, and Clovis. The Roswell church is an independent church and under the leadership of the veteran preacher, Frank Talmage, is a strong supporter of all the missionary enterprises.

Passing north from Clovis, Mr. Rice will visit, on this tour, Tucumcari, where O. W. Hearn is the missionary pastor, and where for more than a year he has been heroically leading the forces, both at Tucumcari and at Roy. J. H. Whistler is preaching for important missions at Raton and East Las

Vegas, and in both places the work is making progress. C. L. Dean has recently become pastor of the important church in Albuquerque, where a new building that will cost about ten thousand dollars is under construction; this church has been a mission under the A. C. M. S., and under the immediate direction of the New Mexico West Texas Missionary Society for a number of years, and promises to become self-supporting in a very short time. Hermon P. Williams, formerly of the Philippine Islands, was the missionary pastor here for a number of years, and did a very remarkable work.

There are a number of other points in this state where work is being carried on under our board, and everywhere the congregations are making fine progress. They are looking forward to the response which the stronger churches in the East and central states will give in the May offering to the appeal of the American Society.

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F. W. Burnham Travels Westward.

F. W. Burnham, president of the American Christian Missionary society, is traveling in the west and he recently filled the pulpit of the First church, Lincoln, Neb.

Butler Admitted to North Central Association.

For the first time Butler college has recently made application for admission to the North Central Association of Colleges and Secondary Schools. Surprise was expressed that the application had not been made sooner, because the standard of work was so high. The admission came with a good clean record, and a unanimous vote.

Butler Men Have Many Contests Ahead.

On April 9 Wabash college debated Butler college at Butler chapel on the question,



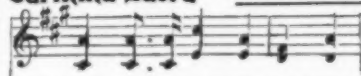
Rev. Melvin Menges, who is doing a splendid work at Lemoyne Church, Harrisburg, Pa. (see page 17)

"Resolved, That the United States government should own and operate public service telegraph and telephone systems." Butler's debaters are Bruce Robinson, Stanley Sellick and Myron Hughes. On April 16 Ferris Stevens represented Butler in the State Peace Contest in oratory, at Vincennes. On Saturday, April 17, Oscar Hagemeyer represented Butler at the State Prohibition Oratorical contest at Richmond. On April 23 two teams debated Indiana university on the question of increased armament by the United States as a means for promotion of international peace.

Many Disciples at Purdue.

Purdue university is an institution chiefly for the training of engineers, located at Lafayette, Ind. When a freshman enters this school, he is asked to sign a card showing his church membership or preference. The results for the past year are interesting. They are: Methodist, 674; Presbyterians, 293; Disciples of Christ, 245; Baptists, 119; Catholics, 106; all other religious bodies, 377; no preference, 71. Total 1,885. About seventy per cent of the students are actually members of the churches. But little has

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been done, until recently, by the denominations for the care of these students; the Methodists are just beginning a student work. The Disciples are doing nothing except through the local church in Lafayette.

New Voices on Men and Millions Team.

F. O. Norton is taking the place of President Bell on the Men and Millions Team in western Illinois. F. D. Butchart, Cleveland, O., is also with the team.

Parcel Post Sale Succeeds.

The Christian Endeavor Society of Mt. Sterling, Ill., recently held a "parcel post sale." The young people had solicited their friends at a distance for parcel post packages and these were auctioned off without being opened. The results were very interesting. A total of \$150 was cleared from the sale. The pastor, Allan T. Shaw, is much in demand this spring for baccalaureate sermons and commencement addresses. The business men's class had an attendance of over two hundred on Easter.

A Popular Pastor.

J. Clarence Read is much esteemed in his community as is evidenced by the demand upon his time for special services. In a seventeen months' pastorate at Minerva, O., he has conducted thirty-two funerals, made thirteen special addresses and officiated at fourteen weddings. He has received into the church 148 people in that time. The membership of the Minerva church is now 375.

Who Wants a War Trumpet?

A war trumpet should not go begging in these stirring times. W. R. Holder has an ivory war trumpet he secured in Africa which is said to be effective as a noise maker. He also has a number of other African curios that he would like to dispose of. He may be addressed at Roanoke, Ala.

Thirty-four Missionaries.

Thirty-four missionaries from one congregation is a record to arrest attention among the Disciples. This is one item contained in the report of University Place church, Des Moines, which has had thirty-four of its members go to the foreign field. Sixteen have gone to China, seven to India, four to the Philippines, two to Japan, two to Africa, one each to Porto Rico, South America, Turkey, Tibet and one Japanese among his own people in California.

President Serena "Doing Things" at Keuka.

Joseph A. Serena is a bachelor, a preacher, a Harvard alumnus, a financier and a college president. Five years ago he was called to the head of Keuka college, situated on the "Crooked Lake." At that time it was a practically defunct institution with little more than a site and a building. There was scarcely a dollar endowment, a few friends

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and fewer students. In the five years President Serena has created a good constituency and has compelled the respect of the citizens of Yates county and the Disciples throughout the state. The buildings, which were in a sad state of repair, have been put in first class condition and new lighting and heating systems installed. New cement porches and walks take the place of the old board steps and walks. Through the large campus a new sewage system has been laid. Formerly the large college farm land was non-productive. Today it brings forth its harvests of vegetables and fruit. Several thousand fruit trees are now growing into value where but a few years ago there was nothing but grass and weeds. By his splendid optimism President Serena has secured valuable properties from citizens of the neighborhood. Among the financial backers of the work are the Ball brothers of Muncie, Ind., and Walter Bush of New York City. There is need of the small college. But until recently many of the Disciples in the Empire state have doubted the wisdom of supporting Keuka college. It was thought that a college would not be supported. But President Serena has gone in to spy out the land and to the waiting and dubious hosts of Israel he brings back encouraging reports and the cluster of grapes. Keuka is the annual meeting place for the Disciples of the Empire state. Here, following immediately upon the state convention, will be held the second Eastern School of Methods under the management of the American Society.

New Church for Kempton, Ind.

The congregation at Kempton, Ind., has built a new church and recently called C. W. Cauble, the state secretary, to assist in dedicating the building. He asked the people for \$3,000 and secured \$3,283. The pastor is W. A. McKaum; he recently held evangelistic meetings that brought into the membership of the church fifty-three persons.

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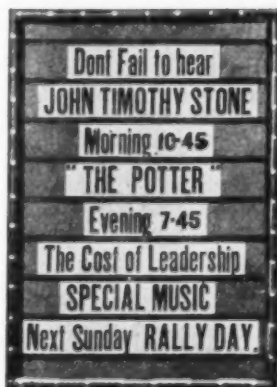
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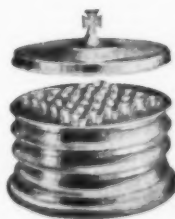
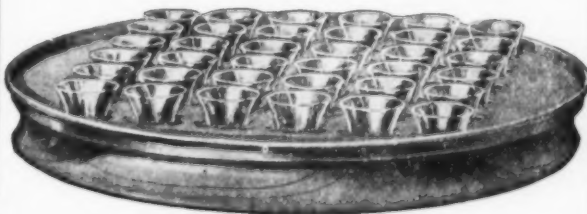
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